CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY, JUNE 4, 1842. VOL. XXI.—NO. 23

RELIGIOUS MISCELLANY.

MR. PEABODY'S SERMON ON THE DISUSE OF WINE CONCLUDED.

I beg you then to abandon the domestic and social use of wine, lest, by its use in your households, your children, your friends, your guests may be made to sin. It is impossible that abstinence should leave you anything to repent of,—you cannot say how much cause for repentance the opposite course may furnish.

Once more, I would urge you to abstinence from wine on the ground of the influence, which your example may exert upon those out of your own circle of society, who are now intemperate, in leading them to reformation, and upon the reformed in keeping them sober. The habits and modes of living of every family are known by a smaller or larger circle; indeed, there are very few families in prosperous circumstances, which could not count a numerous list of relatives, friends, visitors, persons usually employed, dependants, who are intimately acquainted with their domestic habits. And people in these things imitate each other, and take countenance from each other. Especially and most naturally do those in power or more humble circumstances imitate those in a more prosperous or elevated condition, and seek and take countenance from their example. I grant that the example of others does not justify wrong doing or wrong living. I do not believe that God will hold my poor neighbor the less guilty, because he copies my bad habits or those of my family. But, if my neighbor will copy me and my household, and may be held heinously guilty before God for this imitation, this certainly furnishes a motive of immense weight for me to purge my own example and that of my family, not only from positive evil, but from all appearance of evil, and from whatever may lead to evil. Now this is a principle, which in some matters you recognize and act upon. Some of you, I doubt not, have been led, not by economy, but by principle, to adopt a more simple style of living, of dress, of entertaining company, than you could easily have afforded and would on your own account have preferred, that you might set the example of simplicity, and might give no countenance to the extravagance of those, who sacrifice comfort, utility and honesty to ostentation and fashion. You are right in doing thus; for, when God made us to dwell in society, he made us to be our brethren's keepers no less than our own; and the bearing of our example ought always to be one element in our decision with reference to duty; nor, if we leave this out of the question, are we entitled to a conscience void of offence toward God and man. Now the many people, who have used, and who yet use ardent spirit, do not make in their own minds the distinction, which you perhaps are accustomed to make, between distilled spirit and wine. To their appellation wine is only the intoxicating drink of the richer and more genteel, as distilled spirit is of the poorer and less refined. This impression it is not unnatural that they should have. Moreover, considering what kinds of wine we have been in habit of using, taking into the account the fact that a very large proportion of the wine sold in this city is made here, you will perceive that there is no very tangible ground for a distinction between wine and distilled spirit, the proportion of alcohol being, according to chemical analysis, full as large in the common wine of the shops, as it is in the diluted spirituous liquors commonly drank at bars and counters. Nor, were our wines the very purest of fermented wines, would it be safe for the many inebriates in the community to follow our example in their use; for ample experience has shown that the system, once the prey to intoxication, can never afterwards bear the excitement even of weaker fermented liquors, without having the diseased craving called forth anew. But as I said before, be it right or wrong, wine and distilled spirit are regarded by a large proportion of your fellow-citizens virtually one and the same thing; and, whatever distinction may exsit between them, it would be impossible for you to go through the city, and impress upon the spirit drinking families the reasons, however sound, why your families and mine may with propriety indulge themselves in the one luxury, while they ought to forego the other.

Now those, who still make free use of distilled liquors, do point to the individual, and families, who are known to make a free, though not intemperate use of wine, and consider themselves as fortified by their example. Wretched reasoning it is, I know; but it is natural, and it is a kind of reasoning, which, I doubt not, we all have used with regard to things, in which we have been in the wrong. Indeed, we are all so prone to strengthen ourselves by example, where we half suspect ourselves to be unsustained by sound principle, that this plea of the poor inebriate for his bad habit deserves peculiar forbearance and tenderness. Now, if the habits of the more prosperous classes of society were so changed, that wine was entirely shut out from entertainments and from daily use in health, there would be going forth towards the classes of society, that are most prone to imitate, a loud call of example to forego every pernicious influence. The very word *unfashionable* has an immense power, and runs through every walk of social life. Reforms in modes of living must therefore commence among those who set fashions, among the richer and more refined; and the communities, where the temperance reform has been the most general and thorough, have been those, where the lead in it was taken by the class of people who set fashions, where wine was early and generally abandoned, and where those, who wielded the greatest amount of influence, in pleading the cause of temperance could lay aside every weight. The collective weight of example, which may be and ought to be accumulated in this city against wine-drinking, would have an immense power. It would arrest the progress towards intemperance of many, who now call themselves the moderate consumers of ardent spirit. It would bring many of these now intemperate within reach of appeals, which have hitherto been made to them in vain. It would have consequences, for which you and your children would never cease to be glad and grateful.

The reformed also need this kind of support from your example. Of those, who have professed to change these habits for the better, while some have relapsed once or oftener, and others have but recently broken off from their bad habits, there are in this city several hundred persons formerly intemperate, who have led for nearly or quite a year entirely sober and abstinent lives, and who give good promise of remaining faithful. Could you see of how much domestic joy these hundreds of ransomed ones have been the source, lighting up hope and gladness in the hearts and eyes of wives, who had ceased to look for anything but misery on this side of the grave, making children for the first time aware what the word *father* meant, relieving their families from the beggary of many years, and not infrequently helping from their own earnings to feed and clothe those, who were just throwing off the curse of drunkenness, you would feel that no effort or sacrifice was too great to sustain these men, risen, as it were, from the dead, given back from the very jaws of hell. You may say indeed, that there is great danger that they will not hold out,—that, when the present excitement dies away, they will fall back into their old habits. I think so too. And for that very reason, I am desirous that they should be guarded on every side, that they should have countenance and sympathy in every possible form, that, wherever they look, they should find strength and encouragement for their new-born virtue. Now in a wine-drinking community, they do not find this. They see in the families around them habits, which it would be death for them to imitate. They assimilate in their own minds the two forms of indulgence. They feel that those, to whom they would naturally look up for an example, are sustaining rather the habits which they have abandoned, than those which they have formed. They do not read the sympathy, which is actually felt with them, in the countenance of one, who uses however temperately an indulgence, which is associated so intimately in their minds with intemperance. The employer of such a man perhaps congratulates him on his reform. But he says to himself: these are words without meaning,—he congratulates me on going without what he cannot persuade himself to abandon. He considers water good enough for me with all my fatigue and exposure, while he, and his friends and guests, in their comparative ease and leisure, cannot dispense with the exhilaration of wine. But throw away your wine, and, in so doing, you tell your reformed neighbor, that your own belief and experience accord with his new habits, that you and he stand on the same moral platform, that you have had your fatigue and exposure in journeyings, in the press of business, by the bed of sickness, as he has had in manual labor, and that you find with him that artificial stimulants are needless and useless. You can tell him, and he will believe you, how much safer for a family of children is the example of entire abstinence, how easy it is to be happy and gay with no other stimulant than health and a good conscience, how pleasantly and hospitably friends can be entertained without aid either from the distillery or the wine-press. There is an electric power in this community of tastes and habits. Men are always much better satisfied with their own habits, and much less inclined to change them when they find that they have in them the sympathy of those, whom they respect and honor. But let wine-drinking continue fashionable, you cannot prevent associations of vulgarity from clinging to habits of entire abstinence, and these associations will glide through every walk of society, will paralize the progress of reform among the inebriate, and blight the promise of present or recent efforts.

Do you say that fashion and example are too low motives to be appealed to in such a cause? I reply, that they are very powerful on the wrong side,—let them at least be taken from that side, and thrown as make-weights in the right scale, and I care not how many or how heavy weights you throw into the same scale. I place no firm reliance on the permanence of that virtue, which rests not upon love to God and faith in Christ. But you cannot make a drunkard a Christian first, and then a sober man. He must be made and kept sober, in order to be brought under the usual and appointed means of Christian influence, and, if discouragements be placed or left in his way when he begins to reform, the danger is, that he will not reach, before relapsing, a sufficiently sane state of mind to give heed to the motives of the Gospel. But even if the drunkard were not to become a man of piety, and thus to base his temperance on its only certain foundation, it is an unspeakable benefit to himself, to his family, to his neighbors and the community, for him to be holden up by outward props for months, for years or for life. His family may become the disciples of Jesus instead of remaining in squalidness, ignorance and vice, and he may be and continue a blessing to them, and a vital, active member of the body politic, instead of a burden upon it. We are not to undervalue lower means and motives, though we should never omit or neglect the higher.

I have thus set forth with very great plainness my reasons for believing that the domestic and social use of wine under present circumstances falls within the principle of our text, and should be dropped by those, who take Christian views of duty. I doubt whether the sacrifice would be a difficult one for many of you. Indeed many of you have, I presume, already made it, and with others it is, no doubt almost made, though not with the fulness necessary to make your example clear and incapable of being misapprehended. I believe that many of you might find, if you would look into your own hearts, an unwillingness to change, an unwillingness to confess yourselves in the wrong, the greatest obstacle. But if there be any weight in the suggestions, which I have made, and especially, if there be any weight in the reasoning of the inspired Apostle, on which I have based my Sermon, you will not give these feelings of reluctance power over your convictions of duty. The considerations, which I have brought forward, are such as, it seems to me, can hardly be lost upon such, as think themselves the disciples of Jesus. I have only been urging you to follow his example, and to act in his spirit. He sought not his own, pleased not himself; but yielded all up to ransom man from sin and death. And when he spake of the Father, from whose bosom he came, it was as a good shepherd, who seeks but from the whole flock the one straying sheep, whose will it is that not one of the least should perish, in whose presence there is joy through the countless ranks of the unfallen and the redeemed over every sinner that repenteth. As disciples of that Redeemer, as children of that Father in heaven, does it become us with cheerful promptness to yield up our liberty for the good of a weak and tempted brother, and to forfeit, not only one doubtful and louder indulgence, but, were it needful, every comfort and luxury, rather than that our brother should stumble, or be offended, or made weak by our example.

I have not addressed you at this time in the name of any Temperance Society, except in the name of the Church of Christ, which should be a peculiar people zealous of all good works. I belong to no other Temperance Society; for I have thought that, as a clergyman, I might often be able to speak on subjects of moral duty with more independence and efficacy, by refraining from identifying myself with any association for the expression or the control of opinion. My reasons are not such, as would have weight with me, were I a layman; and I feel the deepest interest in the success of the latest and, as it seems to me, the most effectual form of organization in the cause of temperance. But it is no part of my present purpose to talk to you of Societies or pledges. Questions appertaining to them I leave to your own consciences. Only make your practice, your example all that it ought to be; and then, as you conscientiously think best, remain alone, or combine with others, leave your example to speak for itself, or attest your example by your signature.

In the chapter from which our text is taken, the Apostle wields a two edged sword of rebuke. While he forbids him that eateth to despise him that eateth not, he prohibits him that eateth not from judging him that eateth. Let the friends, the van-guard of the Temperance reform take diligent heed to this lesson. Let them set a double guard against a censorious and exclusive spirit. While, in precept and in practice you take the highest ground, and use all the means of Christian influence within your power to win your brethren over to it, judge not harshly, condemn not hastily. Let all bitterness and wrath be put away. Let your words and your measures breathe a charity, at once sincere and kind, while it rejoices in the truth, yet ready to believe and hopes all things good. Welcome the sympathy of all sober, worthy, Christian people, so far as they tender it to you, even though they come not fully up to your standard, in the spirit of your Savior's maxim, he that is not against us is with us.

Let me close by committing the whole subject to conscience, enlightened by prayer and by the spirit of Jesus, and by begging you whatever may be your several convictions of duty, and your modes of discharging it, in St. Paul's language, to judge one another no more, but to judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way.

THE TEACHING OF THE SPIRIT.

'They who truly fear God, have a secret guidence from a higher wisdom than what is barely human, namely, the *Spirit of truth and goodness;* which does really, though secretly, prevent and guide them. Any man that truly and sincerely fears Almighty God, and calls and relies upon Him for his direction, has it as really as a son has the counsel and direction of his Father; and though the voice be not audible nor discernible by sense, yet it is equally as real as if a man heard a voice, saying, *This is the way, walk ye in it.*

'Though this secret direction of Almighty God is principally seen in matters relating to the good of the soul, yet even in the concerns of this life, a good man, fearing God, and begging direction, will very often, if not at all times, find it. I can call my own experience to witness, that even in the temporal affairs of my whole life, I have never been disappointed of the best direction, when I have, in humility and sincerity, implored it.

'The observance of the secret admonition of this Spirit of God in the heart, is an effectual means to cleanse and sanctify us; and the more it is attended to, the more it will be conversant with our souls for instruction. In the midst of difficulties it will be our counsellor; in the midst of temptations it will be our strength, and grace sufficient for us; in the midst of troubles it will be our light and our comforter.

'It is impossible for us to enjoy the influence of this good Spirit, till we are deeply sensible of our own emptiness and nothingness, and our minds are thereby brought down and laid in the dust. The Spirit of Christ is indeed a humbling spirit; the more we have of it the more we shall be humbled; and it is a sign that either we have it not, or that it is yet overpowered by our corruptions, if our heart be still haughty.

'Attend, therefore, to the secret persuasions and dissuasions of the Spirit of God, and beware of quenching or grieving it. This wind which blows where it lists if shut out and resisted, may never breathe upon us again, but leave us to be hardened in our sins. If observed and obeyed it will, on all occasions, be our monitor and director. When we go out it will lead us; when we sleep it will keep us; and when we awake it will talk with us. These are faithful, weighty, and true sayings; happy are those that witness them so to be.'—*Sir Matthew Hale.*

MISSIONARY EFFORTS AND THEOLOGICAL EDUCATION, A REPORT MADE TO A MEETING HELD AT THE HALL IN TEMPLE AVENUE, APRIL 12, 1842.

A meeting was held in the city of Boston, on Monday, the 14th of February, 1842, for the purpose of considering the religious wants of the community, and the adoption of some plan by which larger means could be raised, and more extended and strenuous exertion made for the spread of the Gospel, the diffusion of its simple and solemn truths, the promotion of that righteousness and piety it requires.

This meeting was large, and many of the clergy and laity of the city and the neighboring towns were present. After some discussion, Messrs. Albert Fearing, Stephen Fairbanks, E. S. Gannett, Samuel Barrett, Robert Waterston, Samuel Dorr, Walter Ceanning, L. G. Pray, and S. K. Lothrop, were appointed a Committee to take into consideration the subject before the meeting, and report a specific plan for the application of funds proposed to be raised, and also a statement of facts and reasons which render the call for such funds necessary, and to notify a meeting when prepared to report. Having duly considered the matter entrusted to them, the Committe submitted the following Report, which was accepted, and is now published by order of the Committee appointed under one of its resolutions.

REPORT.

Before presenting a specific plan for the application of the fund proposed to be raised, the Committee would offer, as the above vote requires of them, a statement of facts and reasons which render a call for such funds necessary. Gladly would they be spared this part of their duty. But it is not to be denied, that with many of our denomination, a sinful and lamentable apathy prevails, both as respects the wants of the community and their own obligations. The Committee would by no means imply that nothing has been done of the kind now contemplated. Through societies and associations already in existence, something has been done, and God's blessing has rested upon their humble efforts and limited means. But these societies have never received the encouragement and support which ought to have been given them; they have never brought out the full strength and means of that community in whose bosom they are established, and for the furtherance of whose views they were organized. There are yet multitudes who seem to forget the solemn obligations, resting upon every Christian to aid according to the measure of his ability, in giving a wider extension and a deeper influence to the holy faith he professes. They rest satisfied with their own possession and enjoyment of the blessings and privileges of the Gospel. To do good and communicate these blessings to others they forget. They fold their hands in indolent selfishness, and let the wild tide of ignorance and error, folly and sin sweep onward as it may. Though the field of the world lies before and around them ripe for the harvest, they feel no obligation or disposition to labor, or to send forth laborers, that it may be reaped. And many who do feel this obligation do not meet it to the full extent of their abilities. They do not give and strive to bless others in proportion as God has blessed them. Their means are large, and to many objects of a worldly or secular character their gifts are large also; but into the great Treasury of God, in behalf of means and efforts by which the world is to be evangelized, made Christian and holy, their gifts are small. These things ought not to be. The command of Christ, 'Go ye into all the world and preach the Gospel to every creature,' is a universal command. It has no boundaries in space but the broad earth, 'go ye into all the world.' It has no limit in persons but the human race, 'preach the Gospel to every creature; and so long as the world stands, and creatures of immortal hope and destiny dwell upon it, it will be the solemn and imperative duty of all who have a knowledge of this Gospel, and have felt its power to bless and sanctify the soul, to be earnest, active, unceasing in efforts to communicate it, and increase its power and influence among those who have it not, or heed it not. For this wealth must give largely of its abundance; more largely than it ever yet has given. What a small portion of the wealth of Christendom is even yet devoted to the spread of the Gospel and the furtherance of its great objects. For this poverty must give its mite, impart what it can from its narrow means. What an inexhaustible treasury for the diffusion of Gospel truth, influences and privileges might be established, would every one, however humble his condition, however small his means, do what every one might, viz., abate so much from his luxuries or his comforts as would enable him to devote one dollar annually to some form of Christian missionary effort and enterprise. For this all must give what they can, do what they can; lend the wisdom of their counsel, the influence of their example, the fervor and efficacy of their prayers. The very principles and genius of the Gospel, its appeals to the deep sympathies of our nature, its decisive bearing upon the present and future condition of men demand this at our hands, as a testimony to the sincerity of our faith. To refuse is to court the charge of hypocrisy or unbelief. If we deem the gospel true, if we deem our own view of the Gespel true, we cannot but deem it truth of infinite value. If it have brought light and strength and peace and salvation to our own souls, we cannot but wish and strive to have it bring these same blessings to other souls. We are not, we cannot be Christians ourselves, if we feel no wish, take no steps, submit to no sacrifices, put forth no efforts to make others Christians.

These remarks embrace the grounds on which rest the duty and obligation of all missionary effort, foreign and domestic. Of these, the great and urgent importance of the latter has rarely been sufficiently regarded. The Committee would throw no disparagemeet upon Foreign Missions. They are noble Christian enterprises; God grant them the blessing of a more abundant success. But in the present condition of the world, Domestic Missions invite our labors with a more rational promise of usefulness. These take precedence in our judgment. Let us first christianize Christendom, and there will go forth from it an influence which the heathen nations cannot withstand. Their false religions, their idolatry and superstition will pass away before the light of truth and holiness which will then radiate from Christian lands, as naturally and imperceptibly as the darkness recedes before the rising sun. A comparatively small sect also, struggling and straining every nerve for the maintenance and diffusion of the truth it holds dear, cannot be expected to engage early and extensively in foreign missions. What may be our duty in a few years we cannot say. We hope for a state of things, in which we shall have the ability, as it will then be our duty, to have our representative proclaiming the glad tidings of the Gospel among those, who know not and have heard not of the true God and of Jesus Christ, whom he hath sent. At present our first duty is to wake up and be faithful in what we can do and ought to do at home. The cry every where and from all quarters of our country is, 'Come over into Macedonia and help us.' There are feeble societies in many of our own New England villages, either in part, or wholly unable to support a stated ministry. These call to us for aid. There are new societies springing up, some near, some at a distance. Having done, yet doing all that they can for themselves, they call on us to help them to attain a permanent and healthy existence. There are, in many places, scattered communities, hungering and thirsting for the printed word or the living voice, waiting in hope for some one to be sent to gather them into the fold of our Lord Jesus Christ. And there are enough ready to go, could they be prepared and sent. There are men burning with Christian zeal, ready to spend and be spent in the cause of Christ, and destined to become eminently useful in the work of the Christian ministry, if they can be furnished with the means to prepare themselves by the requisite study for its duties. These are calling upon us for aid.

In confirmation of these statements, the Committee would remark that they have ascertainnd, that there are in New England about sixty eight feeble societies, that have received, or applied recently for aid, either to the American Unitarian Association, or the Evangelical Missionary Society; and there are about as many more in which the minister receives only a small pittance, a salary totally inadequate to his wants and far from commensurate with his labors, to be eked out by farming or some other occupation or resource. Let it not be supposed, let no one say, that these feeble societies in New England are most of them unimportant; that they are, for the most part, situated in retired, decayed or decaying villages, where there is no growth, no progress, and that it is not worth while for us to spend our means in aiding and and sustaining them. They are not unimportant; they are every one of them seed-beds, from which will be annually transferred weeds or thriving plants, according as we cultivate or neglect them. Some of them, such as the societies at Cabotsville and Saco, and other places that might be mentioned, are in the midst of thriving manufacturing villages, and are important in their immediate aspects and influences, and all of them are worthy of support and encouragement in the streams that may flow, in the ultimate influences that may go forth from them. Independently of the good done and the comfort imparted to the aged and mature, who have no thought of change, and whose only hope and purpose are to bear patiently their lot and discharge faithfully their duty in the quiet village where they reside, independently of the good done to these by instruction in truth and the regular administration of religion, there is not one of these societies, however small, or humble, or retired its position, from which there does not go forth, annually almost, some one or more enterprising emigrant, some young man of courage and spirit and resolution, bent upon seeking his fortune in the fertile valleys of the West. If he go well instructed in the kingdom of Heaven, if he carry a knowledge and a love of the truth in his heart, wherever he pitches his tent, or sets up his tabernacle, he becomes a city set on a hill; light radiates from his character and principles and conduct; he becomes the nucleus of what ere long enlarges into a flourishing society of our faith. Many of our societies in the West have thus had their origin and growth in those who went forth from the most humble villages of New England. No! Let none deem it an unprofitable application of money to aid the feeble societies, that are scattered between the Connecticut and the Atlantic. We ought not to permit, if we can prevent it, and we can prevent it if faithful to our means and our obligations, we ought not to permit the administration of the truth to die out on a single spot in New England, however barren and unfruitful it may seem. Again, in confirmation of these facts, the Committee by conference with the General Secretary of the American Unitarian Association, by the perusal of portions of his correspondence, and by such information as they could gather from other sources, have ascertained that there are out of New England full fifty places having a claim upon our sympathy and aid, and where great good might be done and the cause of truth and righteousness promoted by a judicious application of our means. These consist first, of places where there are established societies of our faith, with pastors of their choice ordained and regularly ministering among them. These are not numerous, but they are every one of them important. From their position and characters, devotedness and fidelity of their pastors, and the influence they exert in their parishes and the surrounding sections of country, they are worthy of being sustained and encouraged. Our sympathy and aid should flow out to them. They ought not to be suffered to struggle and languish for want of these. Shame on us if it be so. They consist secondly, of places where there are organized societies of our faith, but no settled clergyman, and where there is preaching only occasionally or temporarily. These places are numerous, most of them important; some of them already large, and destined to increase and become central marts of the trade of extensive and fertile sections of country. Could we support missionaries in these places for periods varying from six months to a year, or two or three years, we should in many of them establish flourishing and permanent churches of our faith, from which healing and sanctifying influences would go forth to the regions round about. Again, these points out of New England, which look to us for aid, and to which our sympathy and aid ought not to be refused, consist thirdly and lastly, of places where there are as yet no organized societies of our faith, but where many who profess or are known to hold this faith are gathered together. In some cases, several of these places are in the neighborhood of each other, so that a travelling missionary, who should visit and minister at each of them in turn, might be employed to advantage. Some of them are so isolated, that they can hardly be reached or attended to at present. But had we the pecuniary means, and the proper men sufficiently educated and prepared for the work, we might reach most of these places, we might water these scattered seeds of truth, and keep them from perishing, and ultimately they would germinate and expand, and become wide spread vines and bear much fruit. And had we the means we could in due season procure, and raise up the men.

Upon this subject the Committee have not been able to procure so accurate or extensive a knowledge of facts, as they would have been glad to present. They have ascertained, however, that the means for the education of beneficiaries at the Theological School at Cambridge, for the support at that Institution of persons whose own resources are inadequate to their support, are not so great as they were; that in consequence, several young men within the last few years, have been obliged to leave the Institution, and to relinquish the purpose of devoting themselves to the Christian ministry, for the want of the needed aid; and they have been informed by one of the Professors, that some others would be under the necessity of doing this, unless rome assistance could be provided for them. It is obvious, also, that the number of persons sent forth annually from that Institution, prepared for the Christian ministry, is hardly sufficient to meet the demands of our churches, much less to enable the friends of liberal Christianity to engage to any great extent in those missionary efforts and enterprises, which their sincerity, as Christians, demands, and for which, their means, as men, if they will devote them to this purpose, give them the power. The Committee have heard from clergymen, and from other persons, of young men, somewhat advanced beyond the age at which graduates of colleges usually enter upon the study of divinity, men of established characters and determined purposes, of considerable knowledge of the world, and of good general education, who would gladly, nay, who are desirous, and zealously anxious to devote themselves to the Christian ministry, could they be furnished with the means to pursue a requisite course of theological studies, with some clergyman in the country, or in any other way procure a theological education, effectually, and without great expense. The precise number of persons thus disposed, and adapted to this work, within the knowledge of the Committee is not large. It is a point upon which accurate information could not be obtained; but there can be little doubt, that there are many such in our community, and scattered throughout our New England congregations, who, if means were provided, not profuse, prodigal, ostentatious means, but such as in our wisdom, our zeal and our ability we ought to provide, would be glad to avail themselves of them.

From these statements, it will be seen that strong calls are made upon us. Shall we shut our ears to these calls? God forbid! The love of Christ, and the faith of our hearts forbid it. Every one of these objects is important, having a direct and strong claim upon whatever means we can appropriate, whatever efforts we can make for their accomplishment.

What plan shall we adopt for their accomplishment? It is well known, that for the promotion of these objects, we have already three societies organized and in operation, viz: the Evangelical Missionary Society, the Society for promoting Theological Education, and the American Unitarian Association.

The two former of these were established expressly for the objects now contemplated. These societies have not been idle; they have done great good in their several spheres. It is not to be denied, however, that they have not received the united and universal support of those who sympathize generally in the objects they would promote. The Evangelical Missionary Society is not so extensively known, as a Society so excellent in its plan, and so judiciously managed, ought to be. It has but seldom brought itself prominently before the community. Its means, therefore, have never been commensurate with its objects.

The Society for Promoting Theological Education, having been originally formed for the Promotion of Theological Education at Cambridge, has not received encouragement and support from many, who would gladly have aided in the promotion of Theological Education, without restriction as to place or means, upon some plan by which it should be left to the person receiving aid, to pursue his studies at this or that Theological School, or with some clergyman, as he might prefer. This feature in this Society is now removed, and it aims to promote Theological Education generally, in what way and at whatever place it best can.

The American Unitarian Association has been constantly gaining upon the confidence and interest of those, in support and furtherance of whose faith it was established. It has published about five thousand tracts every month. The field of its operations and the measure of its usefulness are continually enlarging. Yet this Association has never brought out and united the full strength of all those who believe in one God, and one Mediator between God and man, Christ Jesus, our Lord. The objection, which some felt at its organization to the name adopted, still has weight with many, and they withhold their aid.

These three societies have been organized for many years, have been judiciously managed, and have done much good. The Committee think them worthy of all confidence, and would not propose that they be discontinued, or abolished, or neglected. But they would propose to make use of these already organized Societies, for the accomplishment of the objects had in view. They would propose a plan of subscription, by which those, who have entire confidence in, and cordially approve of these Societies, may entrust their means to their management; and by which those, on the other hand, who are not disposed to aid these institutions, who think that more good can be done through some other channels, may have a means and opportunity of benevolent action; and thus the minor differences and prejudices of individuals be met, and the whole strength of that portion of the community, who are interested in the prevalence of a generous and liberal system of theology, and a fervent, enlightened and elevated piety, may be united. With these views, the Committee submit the following resolutions:—

1. *Resolved*, That efforts be made to raise annually, by donations and subscriptions, for five years, the sum of ten thousand dollars, to be appropriated to Domestic Missionary purposes, and the preparation of men for the Christian ministry.

2. *Resolved*, That a Committe of fifty, with authority to increase their own number, and to fill such vacancies, as may from time to time occur, be appointed from our Congregations in the city and country, to present this matter to the public, and collect money in the following manner, viz., by receiving subscriptions or donations for the general purposes named in the preceding resolution, or specially, for either of the three Societies mentioned in the foregoing report, or for expenditure, under the direction of the Board hereafter named.

3. *Resolved*, That an Executive Board, consisting of nine members, be appointed, composed as follows, viz. two members of the Executive Committee of the Society for Promoting Theological Education, two members of the Executive Committee of the American Unitarian Association, (the above to be designated by the bodies whom they represent,) and three other members to be chosen by the Committee named in the previous vote. And it shall be the duty of this Board to distribute or expend annually, the sums collected by the previous Committee, in the following manner, viz., 1st, by dividing between the three societies already named, in such proportion as the Board may annually deem best, whatever amount shall have been subscribed without particular designation of its object;

2d, by paying to either of the said Societies whatever sums shall be subscribed specially for its use; and 3rdly by expending according to their own discretion, or applying whatever sums may be subscribed on the condition of their expenditure by this Board, or of their application by them in any specific manner pointed out by the subscribers. And it shall be their further duty to report their proceedings to the Committee mentioned in the previous vote, at such times as said Committee may call upon them so to do.

All which is respectfully submitted,

S. K. Lothrop,
For the Committee.

CHRISTIAN REGISTER.

BOSTON, JUNE 4, 1842.

MEETING OF LIBERAL CHRISTIANS AT AMORY HALL.

This meeting was called by the Committee, whose Report on 'Missionary efforts and Theological education' appears on our first page. It took place on Thursday evening, May 26, and its object was to consider and to take some preliminary steps towards supplying the need, now deeply felt, of more ample means for educating men for the ministry and carrying on our various missionary enterprises. Hon. Stephen Fairbanks was called to the Chair, and Rev. Mr. Clarke offered prayers. After some remarks by the Chairman respecting the purposes of the meeting, Rev. Dr. Noyes, of the Cambridge Divinity School, spoke of the condition of that institution, and dwelt particularly on the present want of funds for enabling young men, not possessed of pecuniary means of their own, to meet the expenses of a thorough education for the ministry. Rev. Mr. Elliot of St. Louis bore his testimony to the importance of this object, and hoped that the call would be responded to; he then presented at some length the claims upon our community for larger contributions in behalf of missions,—missions especially to the Western States, whose moral and religious wants he described. Rev. Dr. Parkman, having adverted to the simple and touching manner in which the gentlemen who had preceded him had spoken, expressed his strong hope that their wishes in respect to the objects presented would be fully answered. Rev. Mr. Holland gave some of the results of his experience and observation in different parts of the country, and urged the necessity of more zeal and activity. Rev. Mr. Muzzey declared himself highly gratified with the excellent spirit that had prevailed in the various meetings of the week, had no doubt that every reasonable demand on liberal Christians would be answered, and, in concluding, paid a tribute of respect to the memory of the late George Bond, Esq., who had always showed himself a faithful friend of our cause, in prosperity giving his money, in adversity his heart. Rev. Mr. Osgood thought it desirable to have an expression of opinion from laymen as well as clergymen, and wished particularly to hear Mr. Huidekoper of Meadville, Pa. This gentleman accordingly arose and assured the meeting of his cordial sympathy and of his readiness to co-operate with his eastern friends to the extent of his ability. Henry B. Rogers Esq. followed, and having dwelt on our past deficiences, presented reasons and motives for greater earnestness and activity in future. Rev. Messrs. Waterston, S. Robbins, S. J. May, Dr. Bowditch, and others offered remarks, approving the objects of the meeting; after which the sum of $1000 was contributed by individuals present for the assistance of Students in the Theological School at Cambridge, and Dr. Walter Channing was chosen to receive and transmit it. The meeting was then closed with a prayer by Rev. Mr. Fox.

REMARKS OF REV. MR LIVERMORE, OF KEENE, AT THE ANNIVERSARY OF THE A. U. A.

Mr President,—Since the interest of the meeting is thrown upon the strictly extemporaneous effort of those present, and a pause occurs at this time, I rise to make a few remarks. The alternative has been suggested by the last gentleman, of our being twenty years hence the most flourishing denomination in the land, or of our being entirely swept from it. Without adopting that idea fully, I yet trust that the first part will be made good rather than the last. There are indications that it will be so, there are omens of good to come; growth, progress is stamped upon every object in creation, whether animal, vegetable, or mineral. Such is the law of the universe. To this law we as a denomination are subject. We have grown, we have advanced. There has been a numerical increase, an outward extension of the limits of Unitarianism,—according to the Report just read; and still more and better, there has been an internal spiritual growth, growth in grace, a newly awakened interest in religion, the natural and expected result of a more advanced stage of the Unitarian Reform. First there was thought, controversy, or as it has been called *protest* against the corruptions of Christianity, the errors of other sects; but now comes feeling. zeal, and what has been called *an affirmative in the faith.* This is natural. Such is the law of growth, progress. The views, contained in the volume of Sermons (Dr Dewey's) published some years ago, place the subject of religious sensibility and zeal, on the right ground. If we would love God and man, Jesus and goodness, we must think, reflect, spread out the holy theme before us, and survey it, not blindly and at once demand the glow of heart without using the natural means to produce it. Thought, and thought alone, can kindle a true and healthy interest and devotion.

There is, Sir, hope and encouragement therefore in the past and present state of our denomination. We are indeed to work out our salvation with fear and trembling; we have reason to be humble and penitent in view of our short comings and want of earnest zeal, and to resolve to do better; but we are not less to remember that it is God that worketh in us both to will and to do of his good pleasure, worketh in us as a denomination, and maketh us grow in one body, even Christ. The state of societies and Churches is various. Some are still and must be for a long time to come in an attitude of protest, on the defensive, because they are embosomed in communities hostile to our views. Such is the condition of our frontier places. Many who belong to these societies are either scarcely weaned from their old faith, or are more opposed to orthodoxy, than in love with Unitarian Christianity. They partake necessarily more of the negative, than the positive. They have not acquired that strong implicit faith in their new position, which they enjoyed in their old one before they began to inquire. Luther complained to his wife of a want of a fervent devotion after he fell away from the Roman Catholic Church, and before he felt himself at home in the new faith. But with time came fervor and the purest sensibility. Where Unitarian Christianity has flourished, even for one short generation, as is the case in this favored metropolis, we can see its genuine fruits, its generous results; we see what it would accomplish every where if time were only given for its complete influences to be felt. Where is there a more direct application of religion to the concern of life than here? Where is the tone of public feeling and opinion more correct, where more honesty and integrity? Even other sects have affirmed that this is the purest city according to its size in Christendom. Where is more true benevolence manifested in relieving the poor, and more love of man practically shown in the grand objects of Education and Reform. In other towns and cities in this vicinity the same holds true in part. And in this State, where there is a far larger number of Unitarian Churches than in all the rest of the country put together, there is the highest state of Christian civiliziation which is to be found probably on the face of the globe, of the same size and population.

Again, the best growth is gradual, not sudden or forced. If we had come into existence,as a body of Unitarian Christians, in a single night, we should be in danger of withering and perishing in the sun and wind of the morning; but the acorn that sleeps in torpor during the winter, and sends forth in the spring the leafy shoot, herald of future and increasing growth, rises at last into the gigantic oak, king of the forest. These things are not said by way of soothing us into acquiescence with things as they are, or to deaden the remonstances of conscience that we have so little energy and self-sacrifice in the cause of Christ, but by knowing ourselves and defining our positon, to inspire hope and a well grounded confidence in our ultimate success. It was said by the mathemaician of old, give me a place to stand upon, and I will move the world. We may say, give us time, and we will move the world. When our Sunday Schools have educated the children and youth of our denonination, and they have grown up, we shall then see more of the benefits of our faith. But we cannot, Sir, hurry the movements of Providence. We are its instruments, its humble tools, not its controllers and regulators. We should not suffer this voice, however, to lull us into an indolent and unfaithful repose, but on the contrary, fire us with a new spirit of perseverance in the cause of God.

SUNDAY SCHOOL SOCIETY.

The Anniversary of the Sunday School Society, was observed on Wednesday evening of last week in Rev. Mr. Gannett's church. Seldom has a more interesting meeting been held in the city. The eldest children of four of our Sunday Schools were formed into a Choir and occupied the organ loft and the galleries on both sides of the church. The other portions of the house, even to the aisles, were filled at an early hour, so that many had to leave for want of accommodation. The President, Hon. S. C. Phillips, of Salem, (Dr. Flagg having declined a re-election) was in the chair.

The meeting was opened by a fervent prayer from Rev. Mr. Thompson of Salem, and a hymn sung by the children, commencing 'Come thou Almighty King.'

The Annual Report was then read by the Corresponding Secretary, Rev. R. C. Waterston. It was drawn up with ability and listened to with marked attention. It will soon be published, we hope, for general distribution. In this report a parallel was run in certain particulars between these and our public day schools; and it was urged that what was necessary for the welfare and improvement of the one, such as the supervision of an able Secretary, a Board of Education, County and other meetings, so it must be necessary for the permanent and increasing success of the other; that they should hold Teachers' and Anniversary meetings, and the use of other agencies for exciting interest, and calling out the powers of those engaged in them. The wants of our schools were then set forth; especially that of a higher religious life on the part of teachers. This want was corroborated by extracts from letters from Charlestown, Dorchester, Leominster and other places. The report spoke also of an Agency which has been established, and its successful labors the past year; of four tracts which had been published of 9000 copies; and of which 4000, or about 6000 pages had been gratuitously distributed. It alluded also to an extended foreign correspondence which brought in review the condition of Sunday Schools in Great Britain, in letters from Charles Dickens, Miss Carpenter and other persons, clergymen, ministers to the poor, &c., who were interested in this subject of growing importance. In conclusion, it mentioned the number of Life members, and the contributions of different Sunday schools for the support of the Agency. After the reading of the Report, an original hymn was sung, commencing,

The Sunday School with joy so full,
We love it more and more.

Hon. Mr. Phillips, from the chair, then followed, with an address of great earnestness and power; and to whom succeeded Rev. W. H. Channing. After these addresses another hymn was sung, the teachers and children alternating the verses, beginning,

Great God accept our songs of praise.

The Rev. Mr. Eliot of St. Louis, and Rev. Mr. Muzzey of Cambridgeport, succeeded; and then came another hymn, by the children, one part of it as a duett:

To this sweet place each child,
With filial love may come.

After which, the meeting was again addressed by Rev. Mr. Thomas, of Concord, N. H., Rev. Mr. Peabody, of Portsmouth, N. H., and Rev. Mr. Thayer, of Beverly, Mass.

A farewell hymn, written by a teacher for the occasion, was then sung in conclusion:

The time has come to part again,
Adieu, adieu, adieu.
May we this friendship o'er maintain,
Adieu, adieu, adieu.
With trusting faith and confidence
And Christian love, we now go hence,
Adieu, adieu, adieu, &c., &c.

The ideas brought out in the several addresses were of a truly practical, serious and important character. It was urged by one, that the object of the teacher should be, while the nature of the child was left free and unconstrained, to infuse into its mind a desire for a higher spiritual life, and the feeling of God's perpetual presence; another, that it was not enough for the Christian to reform those who had already fallen, great and glorious as was the work, but that it must also be his aim,especially with the Christian teacher, to save the fall of human souls;—another, that teaching alone was insufficient—that children must be made to feel and *act* benevolently while they were yet young;—another, that the teacher must regard his office as one of the highest, of the same nature but different, of course, in degree, with that of the Great Teacher; another, that as Jesus instructed his disciples first, and then sent them forth to teach—to become successful teachers, so must our Pastor first prepare the laborers in their Sunday Schools, that they may work in them in the most efficient manner; and finally, perseverance in the work was essential to success, illustrated by the example of a Lady in Beverly who established the first Sunday School in this country, and continued to labor in it successfully for thirty years, to the time of her decease.

The addresses and other services must have left a deep and useful lesson on the mind of all present. A secular paper thus speaks of one portion of these services: 'The children were stationed in all parts of the gallery, and as they sent up their little voices in unison with the solemn tones of the organ, in notes of praise to Him who is their Father and Friend, the effect was extremely pleasing, and well calculated to excite feelings of devotion in all present, and to awaken the deepest emotions of interest in the breast of every philanthropist and Christian. They sung several times, and we know not when we have been so much pleased with any portion of religious services as we were with the songs of the children, last evening. Heaven grant that the religious impressions implanted in their memories may last as long as life itself.'

P.

REV. MR. PEIRCE of TRENTON, N. Y.

It is now more than twenty seven years since the worthy individual, to whom the subjoined document relates, became the Pastor of the Unitarian Society in Trenton, N. Y. Owing to ill health and other circumstances he signified to the Parish, early in 1840, his wish to be released from the labors of the pulpit; since which time his place in that sphere of duty has been filled by Rev. Mr. Buckingham; but his pastoral relation to his people was not formally dissolved till the 22d of May last. He will be followod to his retirement by the best wishes, not only of those to whom he so long and faithfully ministered, but of all who were acquainted with him. We cheerfully comply with the request of a friend to insert the following

Copy of the Act of the Church.

'At a meeting of the members of the Reformed Christian Church in Trenton, Oneida County, State of New York, being duly notified and convened in the House of Public Worship, May 22d, 1842. Elisha G. Wells was chosen Moderator, and William Rollo Secretary.'

'The Consistory of the Church presented a communication from the Pastor, the Rev. Isaac B. Peirce, dated the 14th of April (ult.,) requesting of the Church a dismission from the Pastoral care thereof;—which the meeting proceeded to consider;—and, after mature consideration, it was voted to comply with the request of the Pastor.'

'And it was ordered that the Consistory of the Church communicate this act of the Church to the Rev. Mr. Peirce; and, in their name, thank him for his long and faithful Christian labors with them through twenty five years, as their Pastor and Teacher, as a Testimonial of his Christian and moral standing with them, and in the community.'

The foregoing Testimonial being read by the Church, in meeting, it was unanimously approved and ordered to be signed in their behalf by the Elders and Deacons of the Church, and a copy thereof presented to the Rev. Mr. Peirce; and that a record of the same be made in the Records of the Church.

(Signed,) Jn. L. Powell, William Rollo, } *Elders.*
Rowland Briggs, }
P. A. A. T. Vander Kemp, } *Deacons.*
Elisha G. Wells, *Moderator.*
William Rollo, *Secretary.*

For such as are fond of statistics, we add the following particulars:

The Rev. Mr. Peirce was ordained in this city, (Boston,) on the 16th of Feb. 1815. The venerable Dr. Lothrop made the Consecrating Prayer; Rev. Dr. Freeman gave the Charge; Rev. Dr. Holley presented the Right Hand of Fellowship; Rev. Samuel Carey preached the Sermon. The Introductory Prayer was offered by Rev. Mr. (now Dr.) Lowell, and the Concluding Prayer was made by Rev. Mr. Thacher. Mr. Peirce was installed over the Church and Society in Trenton, March 19th, 1815.

THE EVANGELICAL MISSIONARY SOCIETY.

We are glad to perceive from the Reports of the Secretary and Treasurer that this excellent charity is growing in public favor and in usefulness.

The Annual Meeting was held on Thursday, May 26.

The following Officers were chosen for the ensuing year.

Hon. P. O. Thacher, *President.*
Rev. Chas. Lowell, D. D, *V. P.*
Rev. Chandler Robbins, *Secretary.*
Nath'l Thayer Esq., *Treasurer.*

Benjamin Guild Esq., Rev. H. Ware, Jr., D. D., Rev. Francis Parkman, D. D., } *Ex. Com.*

Trustees.

Hon. Leverett Saltonstall; Rev. H. Ware, Jr., D. D.; Rev. Francis Parkman, D. D.; Hon. Sidney Willard; Benj. Guild, Esq.; John W. Foster Esq.; Rev. Sam'l Barrett; Rev. George Putnam; Rev. Alonzo Hill; Rev. A. P. Peabody; Rev. Christopher Thayer.

Peter Mackintosh Jr. Esq., Auditor of accounts.

The following letter from a Clergyman who has long and faithfully served the Society, was by a unanimous vote submitted to the Secretary, to be prepared for publication in our paper. It shows to what valuable uses the funds of the Society are subservient, and gives an idea of the disinterestedness and industry which characterise the faithful missionary.

Bernardston, May 20, 1842.

To the Rev. Chandler Robbins, Secretary of the Mass. Evangelical Missionary Society:

'Dear Sir,—The past year, I have performed missionary labors,—for your Society,—at Vernon, Vt., two weeks. I have heretofore stated particulars of this place. The year was one of uncommon sickness and mortality. In that place, of about 600 inhabitants, the funerals were 26;—a large proportion of which I attended.

Among my own people at Bernardston, I have labored for the Evangelical Missionary Society three weeks. The last year I was absent rather more than usual, though my Pulpit was supplied nearly the same proportion of time as in past years. I had been here almost a third of a century—scarcely another Clergyman in the County had remained so long with one Charge.—I knew my people were kind and candid; but imagined, that possibly some might partake of the spirit of change, so prevalent among small Societies in this region and in these days. But I am fully satisfied that they seek no change. If a warm-hearted, efficient, young minister could be content to live, on *small means,* and as it were, *out of the world,* he might, by the blessing of God, do much good.

The past winter, I passed the intermissions, with a Bible Class, in attending to the Acts of the Apostles, and in prayer to God. Our Sunday School continues to prosper. I am now availing myself of these long days, and this favorable season, to have a third and 5 o'clock service, on consecutive Lord's days. They have been well attended, and by different denominations. In visiting schools, examining teachers, &c., I spent, last year, three weeks.

At Shelburne, for the Second Congregational Society, I have supplied a number of Sabbaths,—two, on your account. That Society is not large; but has struggled long and well in a good cause, and seemed to me well entitled to some sympathy and aid. The hearty thanks of the Society for your kind remembrance and help in their need, I was requested to transmit. I visit them, and supply their Pulpit—the doors of a Baptist meeting-house are kindly opened for them—once a month.

At Heath I spent one Sabbath. A Church was there organized by the Franklin Evangelical Association, some years since. A goodly number attended public worship, at A. M. and P. M. At 5 o'clock I delivered a Lecture at the house of the Rev. E. Tucker, once minister of Philipston,—then, *Gerry,* by name. All appeared to enjoy services, according, in their view, with the simplicity there is in Jesus Christ.

At Brattleboro,' Vt., I preached one Sabbath for a devoted, beloved, and faithful brother, Rev. Addison Brown, who, for several Sabbaths, had been unable to officiate, in consequence of a failure of strength and voice.

At Fitzwilliam, N. H., I supplied, by invitation of the Committee, the Pulpit of the First Church, on the 9th of January last. I had been there, occasionally, before; was intimate with their late beloved teacher, the lamented Rev. E. L. Bascom. I delivered three discourses and administered the Lord's Supper.

At Richmond, N. H., is a Society of Congregationalists, but they are small, and greatly need sympathy and aid. I have been there once for your Society the past year; was then, and have ever been received with much cordiality. They are very grateful for your help, and, 'if not too much to ask,' desire further aid.

Our friends at Montague are doing well. In connection with some Episcopal brethren they have a neat Church in which to worship, and the Rev. L. Willson, late of Petersham, for their Minister. He is to supply in that town, I believe, about forty six Sabbaths;—every fourth Sunday, however, he is to preach in a part of the town, five miles distant from the centre. By request of Rev. Mr. Willson, I gave our friends there one day's service, he being absent.

At Athol, the First Congregational Society, for some years, have had their Pulpit supplied but a part of the time. Last season I was with them a portion of the time; and gave them two Sabbath's services, on account of the Evangelical Missionary Society; and contributed a little from my own small means to promote the cause of sacred music, and, by letter, urged them to try to have a Minister of their own, to be with them at all seasons, to labor among them, and to build them up. I rejoice to hear, that Rev. C. Nightingale is now with them, and, perhaps may remain a year.

At Leyden, adjoining me on the West, our Methodist brethren, in connection with Congregationalists and some others, have erected a Chapel. I was officially invited to attend and assist in the services of Consecration; and complied with the invitation. I may supply there, occasionally, by exchange with the incumbent, Rev. Mr. Tate, from England,—a preacher of good character and respectable attainments,—or for the Congregationalists.

Some of my Clerical brethren, of great worth, in this region, who are not connected with a particular Charge, or are not fully employed, can supply, occasionally, my Pulpit, and others near by; but cannot, without inconvenience and great expense, go far to supply those destitute. I am obliged to keep a horse; and endeavor to be prompt at every call. Last eve, I learnt, that some of my friends at Vernon, were in affliction. My services are desired. At noon, I go to officiate at the funeral of an only son. Indeed, I can truly say, I have made myself servant of all, and have not enriched myself thereby. But, aided by your Society, and other kind and generous friends,—and blessed be God! He has given me many, whom *I* cannot recompense,—I have had food and raiment for myself and the dear ones, whom Providence has made my charge; I have had, and still have, what the Master, 'who went about doing good,' had not,—a certain, though humble dwelling place.

Affectionately and with great respect,
Yours sincerely, T. F. R.'

For the Register and Observer.

SUNDAY SCHOOLS.

On what conditions depends their success? The Sunday School is successful when the end for which it was established is in process of attainment. That end was to gather within its influence as many children as possible, to enlighten their minds with truth, and awaken and develope their religious feelings. Parents must be friendly to the School and have confidence in the teachers or they will not send their children, and children must find pleasure in its exercises else they will not come. That teachers may *possess* the respect of parents they should aim to *merit* it; and that they may interest and benefit the children they must themselves understand, feel an interest in, and be devoted to their work. The mind of the teacher must be enlightened and active. A sluggish and ignorant person makes poor work teaching children. If the teacher is tardy the scholars will doubt his interest in them and in his work. If he be often absent they will think there is no encouragement for *them* to go to the School with lessons where they may find no one to hear or to teach them. We should consider a College successful if its graduates were numerous and well read, and should expect this result if its Professors were *competent* and *faithful;* but we should not expect such result if those Professors gave no thought to the duties of their office and were often absent from recitations. The same principles apply to the Sunday School. Its teachers must be constant and punctual and devoted, or they can have no reasonable hope of success. Warmth of feeling and animation of manner likewise are essential to the teacher's success. The lively minds and quick feelings of children *cannot* attend to a drawling and inanimate teacher. And this feeling must be real—this animation a natural result from it. To awaken this feeling there must be thoroughness of preparation. It is wise that preparation be one of the last things attended to before entering the School, because then, nothing can have displaced it from the mind—no 'tares can have sprung up and choked it.' The teacher should strive for accurate and extensive information as well as warm and correct feeling on the subject to be taught. He cannot clearly teach what he does not clearly know, nor awaken zeal in others which he himself does not feel. If he makes his pupils more wise, it is by communicating information which he himself possesses. If he makes them better it must be by infusing into *their* minds the spirit and feeling which pervade his *own.* The effect of his instructions must be to make those under his care more and more like himself, in mind and in character, and he is therefore under the highest obligation to see to it that *his own* mind and character be modelled aright.

A. C.

CORRESPONDENCE.

Brooklyn, N. Y., May 26, 1842.

Messrs. Editors,—I have read with pleasure in some of the late numbers of your valuable paper, communications upon the subject of Missions, and I hope that they will have a tendency to awaken more interest on the subject. I hope that the amount proposed at the meeting for missionary purposes in your city, last week, (50,000 dolls) will be raised at once. I am, for one, in doubt as to the expediency of Foreign Missions, at present, but this is a matter about which there is a diversity of opinion among Unitarians, and I am willing to leave it to older and wiser heads to determine.

That the Unitarians, according to their ability, do not contribute as much for Missions as they ought, is a fact not to be contradicted.—'Therefore to him that knoweth to do good, and doeth it not, to *him* it is sin.,—James 4, 17.

The Unitarians at the *East* certainly have the ability, for among them are some of the wealthiest men in Boston and vicinity; I cannot but think that they are willing to 'do good' in this way.

Unitarians should do more for *Home* Missions; to me it seems strange that they have not done more. There is certainly a great field for labor in the Western country;—look at the numbers ready to embrace 'Mormonism' and 'Catholicism'; how many more would be ready to embrace 'the truth as it is in Jesus' if it were only offered to them. You have always lived among Unitarians, and the Orthodox Christians in your section of the country have different feelings towards Unitarians, from those here; and you cannot know with what stong prejudices and bigotry we have to contend. You have always been used to hear Unitarians spoken of as Christians, and Unitarianism as Christianity; *here* we are denounced as Deists, Heretics, and, to use the language of a Presbyterian clergyman of this city, Unitarianism is the worst *heresy* that ever crept into the Christian Church.' However, if this calling us hard names was the greatest difficulty to overcome, we should not feel the need of Missionaries; but we are by many, (and this prejudice is gradually wearing away) shunned as being dangerous people to associate with. We want Missionaries *everywhere at the South and West*; we want them *here* and in our neighboring city, New York.— Our Society here is steadily increasing and has quite, if not more, than doubled since I became a resident here, now about four years.— Rev Mr Farley (formerly of Providence) who has been preaching for us the past year, has recently been delivering a course of doctrinal lectures in defence of Unitarianism, which have been very well attended; the congregation often including those of other sects, many of whom probably never before attended a Unitarian Church. These lectures have opened the eyes of a great many of other sects to what Unitarianism is, who before condemned, without knowing. Now it seems to me that if Missionaries could be supported in some of the larger cities and towns of the South and West, they would do very much to overcome the bigotry and intolerance to which I refer.

F. F. S.

Geneva, Ill., March, 1842.

Rev. Mr. Briggs, Dear Sir,—Your letters of January 13, and February 7th, were duly received, and the assurance contained in the last that the desired supply of books and tracts would be furnished was truly gratifying. I trust you will do me the favor to express my gratitude to the A. U. A., for their liberal offer to attend to my temporal wants while I may be engaged in efforts to meet as far as possible the spiritual wants of the multitudes who are destitute in this interesting and rapidly increasing portion of the country. Your Association has already merited the confidence of the East, and the gratitude of the West, for what has been effected by your timely and generous aid. Many of the small societies which were springing up in our Western cities and towns have thus been kept in existence, and have since become not only able to sustain themselves without further assistance but to contribute in turn to the cause of benevolence and the spread of truth and righteousness.

If the people of the East had a just idea of the present condition of the West and the vast amount of good that might be effected by timely action, from my acquaintance with their liberality I feel the fullest assurance that your Association would not want the means to afford all necessary aid to our destitute societies and to those places where societies are needed and may easily be established by a little well-directed effort.

The people of the West have the spirit to do all they are able, and would scorn the idea of receiving aid to do that which is in their own power. They are ready to put forth their own best efforts, and if these prove inefficient they will freely accept for a short time the aid that will enable them soon to sustain themselves and perhaps repay to others what has been given to them.

Few in New England are, or can be made, fully sensible of their duty to the West. Their sons and brothers are here; many of them struggling amidst the difficulties of first settlement to establish the literary, moral and religious institutions of their early home, rendered doubly dear by surrounding trials and the contrast of former privileges with present privations. While it is often difficult to make even their own private dwellings comfortable, and present want calls for all their energies and means, the school-houses, churches and public buildings are to be erected, and the ability is not equal to the demand. Multitudes are living destitute of religious instruction (or anything which deserves the name) and becoming more and more regardless of religion and fast falling into habits of vice.

Those who have never from their own observation been made acquainted with the extent, fertility and natural beauty of the great Western valley; who have never witnessed the landing of emigrants upon a Western wharf; who have not seen villages spring up where the standing poles of the Indian wigwam reminded the observer of the by-gone ages of barbarism and the desolation and solitude of past centuries; who have not witnessed the settlement in a few months of tracts of country hundreds of miles in extent; who are not acquainted with the vast resources of the country and the intelligence and enterprise of the great mass of population that is pouring into it; can form no just estimate of its importance or of the importance of those enterprises which are to give intelligence, virtue, elevation of character to the West.

The moral and religious efforts that have been made, have been eminently successful in proportion to the continuance of exertion, and judging the future by the past, it is in the power of New England to give that character to the West which shall transmit the blessings not only of intelligence and morality, but of a liberal, pure and elevating faith to the millions who are to fill the place of the present generation, and who will be called to demonstrate the power of Christianity to raise men above the debasing influence of luxury and lead them to improve the leisure afforded by the abundance of nature to carry forward humanity to its highest point of earthly perfection. If such an influence is in the power of any community, how vast their responsibility! How loud the call for exertion and how glorious the privilege of answering the call by corresponding effort!

It is the want of information,—of a full understanding of the present position of affairs here, that causes indifference. It is not in humanity to look with coldness upon what we witness in the West. If men are not blinded by ignorance, stupidity, or selfishnesss, their feelings necessarily border upon enthusiasm. From the changes of the past we look to the future, and human conception is hardly equal to the estimate of the magnitude of the interests that are depending upon the present generation.

The thought that our country may acquire a moral greatness equal to the commercial and political importance which it must soon assume among the different portions of the earth, is one to inspire the highest hopes and aims.

What are the trifling sacrifices that are called for from individuals in comparison with this result? What in comparison are the majority of the political questions which agitate the public mind? Party strife may sacrifice its millions of dollars to raise its favorite to an elevation which he may continue to occupy four years. But how puerile and transient are its objects in comparison with the moral and religious movements which will for ages affect the character and happiness of the millions who are to fill this broad and beautiful country. Men may regard the doings of your Association, as comparatively of little consequence; but when the tempest and earthquake and fire of worldly ambition have passed by, the quiet labors in which you have been engaged for the establishment of a pure and elevating faith, will, like the 'still small voice,' declare the presence of the Lord, and men's souls will be stirred in their depths by the principles for which you have labored, while the principal concerns and anxieties which now agitate the minds of men will have passed into oblivion.

With regard to the comparative importance of this particular section of the country, you may have received an erroneous impression. Fox River affords the best water-power in the State, and must do the principal flouring and manufacturing business for an extensive region of country. It has the advantage of being near the Lake, and is also connected by steamboat navigation with the cotton growing country of the South. The materials for manufacture may be easily obtained in great variety and abundance. The farmers are turning their attention to wool-growing,and the prairies of the West will soon rival the hills of the East in their flocks of sheep. The vast quantities of wheat that were shipped from Chicago the past season, should have been floured here instead of at Rochester, N. Y. Capitalists will not be long in discovering the inducements and securing the advantages which are offered by this section of the country, and though places favored with commercial facilities have heretofore attracted a large share of attention, manufacturing places cannot fail of flourishing; and the settled population of a manufacturing district certainly has some advantage over the floating population of commercial towns and cities with regard to the permanent establishment of moral and religious institutions.

A faithful missionary will find a large and promising field of labor in the villages on Fox River, and though there may be other places of equal importance, this should not be neglected. In accepting the aid so generously offered by your Association, and becoming their missionary, I should not like to feel under obligation to change my present sphere of labor, (or any

other upon which I may hereafter enter) unless it appear to be important to the interest of Christianity. It might destroy all the good that has been effected to leave a place six months. In my next letter I hope to be able to give more of an account of what we are doing in Geneva. We have a Washingtonian temperance society that includes nearly all in the village. Prospects otherwise also favorable. With regard to the books I should be pleased to half a dozen of Livermore's Commentary on Matthew, and if they can be easily procured, the 3d and 12th Nos. of the Unitarian (edited by B. Whitman, just before his death) to fill out Vol. I, for binding. I have tried some to obtain subscribers to the Register and Monthly Miscellany, but owing to the difficulty of making exchanges and transmitting the subscription, &c., I have not been very successful. I shall, however, persevere, and hope for better success.

With the highest respect am, Dear Sir, yours in the hopes and labors of the Gospel,

A. H. C.

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer of the American Unitarian Association, acknowledges the receipt of the following sums, viz:

From the Auxiliary Association in Hawes' Place, South Boston,	$20 00
From Tyngsborough Auxiliary Association,	8 00
From Northfield Auxiliary Association,	25 00
From Auxiliary Association in Rev. Mr. Barrett's Society, Boston,	20 00
From Individuals in Rev. Mr. Parker's Society, Roxbury, for sale of Tracts,	10 00
From Book and Pamphlet Society,	41 00
From West Cambridge Auxiliary Association,	20 00
From Female Auxiliary Association in Stow,	10 00
From Auxiliary Association in Rev. Mr. Mott's Society, Boston,	12 00
From Norton Auxiliary Association,	12 00
From Nantucket Auxiliary Association,	15 50
From Individuals in Rev. Dr. Nichols' Society, Portland, Me., Donations,	80 00
From Dedham Auxiliary Association,	25 00
From Canton Auxiliary Association,	7 00
From Leicester Auxiliary Association,	9 80
From North Marshfield Auxiliary Association,	11 00
From Sterling Auxiliary Association,	24 00
From Harvard Association in Rev. Mr. Ellis' Society, Charlestown,	100 50
From Belfast, Me., Auxiliary Association,	31 00
From Grafton Auxiliary Association,	13 00
From Hubbardston Auxiliary Association,	21 00
From Wayland Auxiliary Association,	7 00
From James S. Draper of Wayland, in part to constitute him Life Member,	8 00
From Duxbury Auxiliary Association,	28 00
From Shirley Auxiliary Association,	8 75
From East Medway Auxiliary Association,	10 00
From South Brookfield Auxiliary Association,	17 00
From Medfield Auxiliary Association,	9 00
From Female Benevolent Association in Rev. Mr. Loring's Society, North Andover, Donation,	12 00

FRANKLIN EVANGELICAL ASSOCIATION.

This Association will meet at Warwick, on Monday, June 13. Public Services will be at 10 1-2 o'clock on Tuesday morning.

By order of the Scribe.

CHRISTIAN LAYMAN.

The Second edition of this valuable work is just published, and for sale at the Office of the Christian Register. The full title is this:—

'The Christian Layman, or the Doctrine of the Trinity fully considered, according to the Bible.'

The topics are treated with ability and candor, and those who wish to receive and diffuse light, on the subject, will do well to purchase it to read as well to distribute. It is published at the very low price of one dollar for 4 copies.

STATE TEMPERANCE CONVENTION.

The procession of the Total Abstinence Convention on Thursday, says the Daily Mail, was really one of the most imposing spectacles we ever witnessed. It reminded us of the 'Mass Meetings' during the political campaign of 1840. It was nearly a mile in length, and was composed of delegates *en masse* from various Societies throughout a great portion of the State, with banners and appropriate inscriptions. As the procession moved through the principal streets, it attracted the attention of our citizens, who gathered in groups on the side-walks, and door-steps, at the casements and on the house-tops—and welcomed them with warmth, and cheered them as they passed along. Many a silent prayer for their continued success, was offered to Heaven by the fair beings, who gazed with a deep interest on the scene—and many a blessing was invoked on their heads by the wife, the mother, the sister, or the friend. The number of persons in the procession is variously estimated at from three thousand, to three thousand five hundred. The number of seamen and apprentices from the receiving ship Ohio, was about 300. They were accompanied by the Naval Band, and looked exceedingly well. A detachment of the Boston Cold Water Army, numbering some hundreds, were also in the procession with banners, representing various emblematic devices.—*Zion's Herald.*

OBITUARY.

JOHN EMERY CILLEY.

Son of John B. and M. A. Cilley of this city, died May 24th, 1842, aged 5 years.

There is always much that is beautiful in the death of the young, and the thought of their innocence reconciles us to their departure. Now and then is a case where we see a maturity of mind and a ripeness for heaven, which throws around the closing scene of life a peculiar interest. The spiritual world seems brought nearer to us and we are ready to have those we have loved go thither. We have here seen the departure of a young spirit, going cheerfully and happily away; suffering but one week from illness but bearing that illness with calmness, though racked by severe pain. As he grew weaker he felt that his earthly life was shortning, and that he was approaching heaven. On his sick bed he voluntarily requested that he might be baptised, saying, he thought his Savior would be more glad to see him. During the prayer, at this solemn and touching service, he clasped his upraised hands and kept them clasped until the close of the service. Several times while ill he requested to be taken before a picture hanging upon the wall representing the Savior. And just before his departure he desired that the curtain might be raised, so that he could look once more from the window and thus take a cheerful farewell. Before he breathed his last he extended his arms, and, taking the hands of his Parents in his, he said, 'If you could only go with me how glad I should be.' Soon after he quietly closed his eyes and seemed resting in a sweet sleep.

'Ere sin could blight, or sorrow fade,
Death came with friendly care;
The opening bud to Heaven conveyed,
And bade it blossom there.'

His fair form reposed with the folded hands upon the bosom. It was taken from the city to rest in the village church-yard. The wild flowers will bloom there, and the birds sing their morning and evening hymns over his early grave.

GENERAL INTELLIGENCE.

Later from England.—The Steamship Columbia arrived at this port on Thursday morning in 13 and an half days from Liverpool. Papers of that city of May 19th are received.

Sir Robert Peel was still carrying out his measures with a strong hand.

There was merely a show of opposition by the liberal whigs, out of respect to the past administration; but still coupled with a disposition to give the Premier plenty of rope, and hold him responsible for the use of it.

An examination into certain election frauds had disclosed a system of profligacy without a parallel in the history of representation. Mr. Roebuck had made himself very conspicuous in ferreting out these frauds. Several members of the Commons had left their seats and gone home, rather than suffer an investigation as to the means by which they got there. Among them were members from Lewes, Harwich and Penryn.

A successful experiment had been made in London, by several distinguished physicians, in removing a cataract from the eye by means of galvanism. The subject created a good deal of interest.

Seven more ships, with sixteen hundred troops, had sailed for India, which shows a determination on the part of the government to push the war against Affghanistan.

There continued to be a great many failures in the commercial business of London, and also in the manufacturing towns. One of the heaviest houses in Manchester stopped payment on the 14th.

Great Fire in Hamburgh.—One fifth of the city of Hamburgh, the great commercial emporium of Germany, one of the most flourishing on the continent of Europe, is a heap of ruins.

'The fire, which broke out on Wednesday night, the 14th inst., and which, there is every reason to believe, was the work of an incendiary, extended to fifty-two streets, most of which were reduced to ashes. On a rough calculation, the loss of property was from three to four millions sterling, but it is believed that the total loss will be double that amount. No person can tell how many lives were lost, but a great number of persons must have perished. The canals through the city were dry, so that no water could be found. The fire raged from Wednesday night till Saturday morning.

A Hamburgh paper of the 10th of May says:—

'Sixty streets, containing from 1500 to 2000 houses lie smouldering on the ground, and form a fearful but picturesque ruin. Two splendid churches, with steeples exceeding 400 feet in height, another church with its tower, the Rath Haus, where the Senate hold their sittings, the old Exchange, the repository of the archives, the building of the Patriotic Society, are all destroyed—nearly all the great booksellers, the offices of two newspapers—nearly all the great hotels and, inns, the principal magazins des modes and repositories of fashion, and nearly all the chief apothecaries, are destroyed.

The destruction of Hamburgh, says the Times, is one of those calamities which will be felt in every part of the commercial world. Great as may be the credit of the Senate and people of Hamburgh with foreign states, a century will elapse before the city can be replaced in all the prosperity destroyed by this conflagration.

France.—The Gazette des Tribunaux states that a number of persons were arrested, on Thursday and Friday week, in Paris. The police, who for some time past had been on the search for a manufactory of projectiles, discovered a vast number of incendiary bombshells at the residence of a tailor. The number of arrests up to Thursday amounts to about ten. All the objects seized have been deposited at the Registrar's office.

Railroad Accident.—Great loss of life was occasioned by an accident on the Railroad from Versailles to Paris, in the early part of May. The report is that over one hundred persons lost their lives.

New Railroad.—Great interest had been manifested in the decisions respecting the location of a railroad, which it is proposed to carry South through the centre of France. The cities of Clermont on the Southeast, and of Tholouse, on the Southwest, each urged their claims. But it was docided that it should pass through neither place.

A fierce quarrel had arisen, we are told, between the French Church party, and the University party.

The University party quote the King's answer to their address, in which his Majesty boasts of having reared his sons at the common college.

Turkey.—A letter to the London MorningChronicle, dated 14th April, says:—'The complicated differences hitherto existing between the Ottoman and Helenic governments are now in the way of adjustment, not, however, by the former having renounced a single just demand, but by the latter being compelled to abandon its exaggerated pretensions. Greece has at length discovered that it has exhausted the patience of its supporters, and estranged the sympathies of the Great powers, who have been fain to acknowledge the moderation of the Ottoman government, and to admit that the Porte cannot recede from the position it has assumed, without endangering the tranquility of the Ottoman empire, and thereby embroiling other nations.—The preliminary difficulties which threatened to put an end to all possibility of negotiations having been removed, through the intervention of the mediating powers, here and at Athens, a Plenipotentiary will forthwith be appointed by the Porte, to treat with M. Mavrocordato, and it is therefore, hoped that his mission will terminate in a manner favorable to the real interests and tranquility of both countries, although it may neutralize the projects hitherto entertained by the Helenic cabinet.

China.—The Island Queen, which reached Bombay March 12, brings news of the 15th February from Macao. A series of earlier arrivals had carried back our information to the dates of last month, 18th January. Little of any interest has within this period occurred. The Plenipotentiary had returned to Hong-Kong, and on the 24th January issued a circular, notifying the state of operations to the westward. According to this paper, the Sesostris, Nemesis, and Phlegethon steamers, carrying about 700 men, had, on the 28th December, proceeded up the river (on the coast opposite to Chusan) to the town of Yu Yao, which they captured without resistance, the enemy having retired. The Chinese soldiers were hotly pursued by us, but in vain; at running we were no match for them. Out of 1200 regulars, 28 were captured, and some 100 killed, the rest escaped. A strong fort, five miles from Yu Yao, was afterwards taken, and its powder magazine and stores of every sort burned and destroyed. The city of Tsikee, somewhat lower down, was next occupied, the Chinese having fled before us, the government granaries in the town were broken open, and their contents given to the inhabitants; and the public works were destroyed, so far as that was possible, without injuring the town.

Candahar.—Our intelligence from Candahar extends to the 10th of March. At that date the enemy were in considerable force within 17 miles of the city. No fighting had occurred since the 12th of January, and of this encounter we gave particulars in our last.

Cabool.—The Shah Soojah continues to maintain himself at Cabool. The chiefs, indeed, are said to have been unanimous in offering allegiance to him. Tranquility in and around the city, is said once more to be entirely restored.

India.—There are no latter dates from India than were brought by the last previous arrival; but the English papers contain a mass of selections from Calcutta journals which are highly interesting.

The financial condition of India appears to be disastrous in the extreme. This seems to be owing to two prominent causes. In the first place the rash attempt to occupy Affghanistan has cost the government already nearly £20,000,000, a great share of which enormous sum has been drawn from the legitimate channels of trade. In the next place there is now no absolute money power like the old Company monopoly, capable, from its ready means and unbounded credit, of controlling half the finances of the world.

Dreadful Steamboat Disaster.—On the night of the 16th, as the steamboat Douglass was on her way up the Mississippi, from New Orleans, the steam pipe burst from the cylinder, raking upwards and glanced through the cabin floor, discharging its whole contents into the cabin, carrying death and destruction throughout. The sufferers are Dr Hoffman lady and child severely sealed. Mrs Brown—their servant dangerously, and not expected to recover; Mrs Johnson and her two children, severely; Mrs Montgomery, slightly, and her three children severely, and one since dead. Mr. Leonard,. Mr Foster, and Marshall, severely; two others slightly. The third steward killed on the spot. The cabin boy was severely scalded; Captain Riley, the commander, nor any of the officers received the slightest injury. The latest accounts report six dead and twenty-six scalded—some nearly dead.

Tremendous Earthquake.—Intelligence from Port-au-Prince, by an arrival at New York, states the destruction of the town of Cape Haytion by an earthquake, which happened on the 7th of May, at five o'clock in the evening. The town contained about 15,000 inhabitants, two-thirds of whom are supposed to have been killed. The towns of St. Nicholas and Port Paix are also said to be destroyed. It is feared that all the towns of the north have suffered.

There were two shocks at Port-au-Prince very distinctly felt, the first not so long as the second, which last endured about three minutes.

At St. Marks the earthquake was felt with violence. Many houses were seriously damaged, and some destroyed.—but no loss of life is mentioned. At Gonaives the shocks were more serious. The greater part of the houses were overthrown. A fire broke out at the same time, and there was not a drop of water in town. All the houses that were not burnt suffered from the earthquake. The Church, the Prison, the Palais National, the Treasury and the Arsenal, were all destroyed.

On the same day, (May 7) a severe shock of an earthquake was felt at Guayama, on the island of Porto Rico, which did, however, but little damage.

The Journal of Commerce says, in relation to the above account:—

On comparing the accounts recently received from Hayti, of the shocks of an earthquake felt there, with the accounts of one in Lousiana, we find many marks characteristic of a connection between the two. Both occurred on the same day, (the 7th inst.) The latter took place at three o'clock and lasted two or three seconds, giving cause during this short period, to that commotion which caused the waters of the lake at Catahoulo to rise, during the space of two minutes, to more than six feet. Accounts of the former state that although shocks were experienced at intervals during the whole day, (even as early as five in the morn.ng,) yet that the principal one occurred at half past 5 o'clock P. M. (two hours and a half after than this one in Lousiana,) and lasted at least two or three minutes, during which time its effects were awful.—Though the difference of two hours and a half in time ought perhaps to prevent our inferring that these shocks were *identical*, yet there is reason enough to infer a connection between the two. Meanwhile, we shall await the news of similar phenomena as having occurred at some of the other West India Islands, or in South America at the same date.

Two hundred and fifty casks of cotton seed, each containing about two bushels, have been recently shipped on board the Aurelius for Liverpool, there to be re-shipped to the East Indies. The seed was both Upland and Sea Island. It will probably be nearly a year in reaching its destination.—*Boston Transcript.*

Temperance Hotel.—The Boston Journal states that at a meeting of the directors of the U. S. Hotel in that city, after the Temperance Procession had passed on Thursday, it was unanimously resolved to prohibit the sale of ardent spirits for the future at that hotel.

Maine Boundary Commissioners.—The indications of an early and satisfactory settlement of the Maine Boundary Question, seem to us very favorable. In the Maine Legislature, the resolutions for the appointment of Commissioners, with full powers, to settle the Boundary Question, so far as the State of Maine is concerned, according to the recommendation of Gov Fairfield, passed the House of Representatives, with some immaterial amendments, on Tuesday last, by a vote of 177 yeas, to 11 nays—and the legislature made choice of Edward Kent, William P. Preble, John Otis, and Edward Kavanagh,) two of each political party) as Commissioners on the part of Maine.

Gov. Davis and Council have appointed Abbott Lawrence of Boston, John Mills of Springfield, and Charles Allen of Worcester, to be Commissioners on the part of the State, with full powers to assent to such arrangement of the North-eastern Boundary as may be negotiated by the General Government, provided the same shall, in their opinion, be consistent with the rights and interests of the State.—*Salem Gazette.*

The Boundary Negotiation.—The preliminary arrangements are now made, for entering upon the negotiation for a settlement of the boundary controversy, under favorable auspices. The negotiating parties, if they cannot agree upon what the true boundary is, are authorized to determine what it ought to be, for the mutual convenience of the parties. The Commissioners of Maine and Massachusetts, representing State Legislatures, which have hitherto denied the authority of the General Government to negotiate for the establishment of a new boundary, by a cession of any territory embraced within the limits defined by treaty, are now authorized to agree, on the part of those States, to the establishment of such a line, on obtaining for their respective States, a satisfactory equivalent for such territory as may be ceded, either in other territory, or in the grant of privileges or advantages of any other nature. It has been intimated that one of the equivalents which may perhaps be obtained, for such portion of territory as may be ceded to Great Britain, is a right of navigation of the St. John, from where it leaves the United States territory to its mouth.—One of the equivalents which Great Britain will probably grant, is the strip of land along the Northerly border of Vermont, which has been from the settlement of that State within her jurisdiction, and in the actual possession and occupation of her citizens, but lying North of the forty fifth degree of latitude is not within the limits conceded to that State by treaty. A similar concession of a small strip of territory is also desired along the frontier of New York. There are other modes by which the United States might be adequately indemnified for the cession of that tract of territory lying within the limits of the United States as defined by treaty, which is necessary to facilitate the communication between the two neighboring British Provinces.—Should the equivalent so obtained inure to the benefit of the United States, rather than to that of the State which would suffer the loss of territory, it may be presumed that the United States would make compensation to the States of Maine and Massachusetts, which are joint proprietors of the soil, in other territory situated elsewhere.

It may be apprehended that difficulties may arise in the negotiation, from the terms in which the action of the commissioners of Maine is restricted in the resolutions from which they derived their authority. We refer to that provision which requires the unanimous consent of the four commissioners to give validity to their act. At first viewed it might seem hardly reasonable to expect the unanimous concurrence of four men, chosen as these comissioners are, in any proposition for a compromise of this question, likely to be proposed by the other party. Yet when it is considered that for a single member of the commission to defeat by his dissent, any arrangement satisfactory to all the other parties, would be to assume a very high degree of responsibility, which might involve consequences of a very serious nature, it will be found that there are strong reasons for anticipating unanimity of action, on this question.

It is expected that the commissioners of the two States will be assembled at Washington with very little delay, and that they will proceed immediately in the negotiation. We doubt not it will soon be determined whether the question can be settled by compromise, or whether it must be suffered to take the dilatory, expensive, and uncertain course of another arbitration.—*Boston Daily Advertiser.*

MARRIAGES.

In this city, Mr Sidney Patch to Miss Elizabeth Rice.

In this city, Mr Edward W. Richards to Miss Mary A. F. Dunn, both of Boston.

In Windsor, Vt., May 29, Mr. Geo. F. Emery of Boston, to Miss Elizabeth M. C. Marble, of Claremont, N. H.

In Brooklyn, N. Y. 26th ult, by Rev. F. A. Farley, Capt. Alex. Britton of packet ship United States, to Miss Harriet, daughter of Mr. Franklin Richmond, of Providence.

At New York, 22d inst, Mr. Jesse P. Bussell, of Boston, to Miss Elizabeth, daughter of John Dunn Esq. of Hallowell, Me.

In Mobile, Mr. William H. Bunnell, formerly of New Haven, to Miss Elizabeth F. daughter of Henry Leman, Esq. of Gardiner, Me.

DEATHS.

In this city, Miss Nancy Holmes, 55.

In this city, 22d inst., Mrs. Sarah Crane, of Philadelphia, 50.

In this city, Mr. Andrew C. Dorr, 70.

In this city, Mr. Joseph A. Delano.

In this city, June 1, suddenly, Capt. Frink Stratton, 64.

In this city, May 29, of scarlet fever, John Henry, only child of Mr. John Barnes, 3 1-2 months.

In South Boston, Mr. Seth Stowell, 60.

In Charlestown, Mrs. Eliza Ann, wife of Mr. John Harding, Jr, 24.

In West Cambridge, May 31, Mrs. Elizabeth, widow of the late Mr. Amos Warren, 88 yrs. 7 mos.

In Charlestown, Mr. Moses Densmore, 34; Mr. Bezaleel Warren, 55.

In Cambridge, 22d inst, Mr. Jacob Potter, a soldier of the Revolution.

In East Weymouth, on Monday, Mr. Noah Bates, 81.

In Lowell, Vt., 6th inst, Mr. Jonathan Stewart, 60.

In Plymouth, May 17, Mrs. Susan, wife of Dr. James Thacher, 85.

Lost overboard, from ship Oregon, on her passage from Liverpool to New Orleans, on the 14th March last, Henry W., only son of Col. Henry Little, of Bangor, 25.

On board ship Arbelia for Calcutta, Nov. 23, 1841 of bilious fever, Mr. E. V. Everett, supercargo, 29, son of the late Rev. James Everett.

STETSON'S DISCOURSE.—A Discourse on the state of the Country, delivered in the First Church in Medford, on the Annual Fast, April 7, 1842. By Caleb Stetson; just published and for sale by JAMES MUNROE & CO., 134 Washington street. may 14

LIVERMORE'S COMMENTARY—The Four Gospels, with a commentary, by A. A. Livermore, 2vols,—this day published and for sale by W. CROSBY & CO, 118 Washington st. j4

ELEMENTS OF PLANE GEOMETRY for the use of Schools, by N. TILLINGHAST, now introduced in the Boston Schools.

COPY, City of Boston.

In School Committee, May 3d, '42, Ordered, that after the close of the present School year, in August next, Tillinghast's Plane Geometry be substituted for Grund's Geometry in the Public Writing Schools, and that the same be allowed to be studied in the Latin Schools. A true copy, attest,

S. F. McCLEARY, Sec'y.

Published by SAXTON & PEIRCE, 133 Washington st., to whom all orders should be addressed. j4

JUST PUBLISHED—The Four Gospels, with a Commentary, by Abiel Abbott Livermore, volume 2d, Mark, Luke and John.

Second edition, the four Gospels, with a commentary, by A. A. Livermore, volume 1, Mathew.

American Gardner, by Wm. Cobbett, 1st American, from the tenth London edition—price 75 cents.

Phrenology Applied to Marriage, by L. N. Fowler, practical phrenologist.

No. 8 of Dr. Ure's valuable work, a Dictionary of Arts, Manufactures and Mines, illustrated with 1241 wood cuts—subscription price $5.

Boz's Works, in twenty numbers, are now completed and finished at $5 entire. Address SAXTON & PEIRCE, Publishers and Booksellers, 133 Washington st. j4

GOETHE'S EGMONT—Translated Egmont, a Tragedy in five acts, translated from the German of Goethe—published and for sale by J. MUNROE & CO, 134 Washington st. j4

TURNER'S LIVES of Eminent Unitarians—Lives of Eminent Unitarians, with a notice of Dissenting Academies, by Rev. W. Turner, M. A., vol 1—published and for sale by J. MUNROE & CO, 134 Washington st. j4

DAVIS'S SKETCHES OF CHINA—Partly during an inland journey of four months, between Peking, Nanking, and Canton, with notices and observations relative to the present war, by John F. Davis, Esq., F. R. S., &c., late his Majesty's chief superintendent in China, 2vols, 8vo—for sale by J. MUNROE & CO, 134 Washington st j4

NEW TRACT—Unitarianism, a benevolent Faith, by Rev. J. Scott Porter, of Belfast, Ireland, being Tract, No. 178, of the A. U. A., price 3 cts.—Just published and for sale by J. MUNROE & CO., 134 Washington st. j4

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SOLOMON K. LIVERMORE.

Milford, N. H., May 28, 1842. 3m

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POETRY.

[From the Church of England Magazine.]

STANZAS.

Father of all! Almighty Lord!
Thy voice is in mine ear;
It comes upon the summer breeze,
To sooth, to bless, to cheer.

It whispers in the low, soft chime
Of yonder silver rill;
It thunders in the cataract
Which dashes down the hill.

It sighs among the pleasant glades
Of forests, green and lone,
It murmurs in the wild wave which
No vassalage doth own.

I hear it in each song bird's note;
And O! where is the spot—
That spot of fearful silence—where,
Father, I hear it not.

I see thy hand upon the earth,
Where towering mountains rise;
As if they sought—those giant lords—
To touch the deep blue skies.

I see it in the olden woods
And on the young spring flowers;
And in the lone, sweet, silent stars,
Which gem the long night hours;

The bold, bright sun; the pale, soft moon,
That smiles when mortals dream,
And where the willow branches bend
To kiss the laughing stream.

I see it in the lightning's flash;
And in the coral grot
Of ocean-homes. O Father! where—
Where do I see it not?

Thy step is in the sunny fields,
Where waves the golden grain;
And where the graceful antelope
Bounds o'er the shadeless plain.

I trace it in the tangled path,
Where the dark serpent glides;
And in the gloomy jungle, where
The forest-monarch hides.

'Tis where the orange-blossoms fall,
In sweet and snowy showers;
And fire-flies gleam, like sparks of gold,
Among the myrtle-bowers.

I find thy footstep every where:
No place is unforgot.
Father! it were a strange, dark path,
Where I could trace it not.

Great God of mercy, light, and life!
O be thou with me still—
My hope, my staff, my friend, my guide,
Alike through good and ill!

What though I kneel not to thee where
Fair sculptured alters rise;
My shrine's thy fertile, blessed earth—
My fane, thine own pure skies.

If to my share, some great, good gifts—
Peace, power or wealth—be sent;
Teach me to take with humble heart,
And deem them only lent:

Or if, amid this changeful sce e,
Some sorrow be my lot;
O may I bend to kiss the rod,
And, Father, murmur not!

MISCELLANEOUS.

[From the Nova Scotian.]

THE BABES IN THE WOODS.

Most children who can read have read the touching little Nursery Tale of the Babes in the Woods, and thousands who cannot read have wept over it as better informed playmates, nurses, or grandmothers, poured it into their infant ears, with variations, embellishments and exaggerations, which, if all duly preserved, would fill a book as large as Robinson Crusoe. We have seen all the touching incidents of the scene so often portrayed in wood-cuts and engravings, that at any moment we can conjure up the bedroom in which the dying parent consigned the innocents to the cruel but fair-spoken uncle—the wild glen in which the ruffians quarreled, upon the point of conscience as to whether they should be murdered or left to perish in the wood—and then the wood itself in which they wandered so long, hand in hand, quenching their thirst in the running brook, gathering sloe-berries to satisfy their hunger, and sleeping at night beneath the trees, in each other's arms. Truly this little legend has enjoyed a popularity more extensive than thousands of tales of more complicated plot and elaborate execution. The boys and girls of the present generation read and listen to it with as much delight and as tender a sympathy as the boys and girls of the past; and who can say how many centuries may pass before it shall cease to be remembered, or be shorn of any portion of the popularity it now enjoys?

We have had, of late, our 'Babes in the Woods;' and the object of this little sketch is to record some incidents in humble life, in which the people of Halifax, Dartmouth, and the settlements in their vicinity, take at the present moment a very lively interest, and which it is probable will be held in painful remembrance by hundreds until their dying day. Our story lacks something of the dramatic cast of the old one, there being neither avarice, cruelty, nor crime in it; and yet "'t is pitiful—'t is wondrous pitiful.'

At a distance of some four miles and a half from the Ferry lived John Meagher, a native of Ireland, his wife and a family of four children. His house is prettily situated on an upland ridge between two lakes, and overlooking the main road. His cleared fields were chiefly in front, the rear of his lot being covered by a thick growth of bushes and young trees, which had sprung up in the place of the orginal forest, long since leveled by the axe or over-run by fire. Behind the lot, in a northerly direction, lay a wide extent of timber and scrambling woodland, granite barren and morass, the only houses in the neighborhood lying or west on ridges running parallel with that on which Mr. Meagher lived, and which are separated from it by the lakes that extend some distance in rear of his clearing.

On Monday morning, the 10th day of April, Meagher, his wife, and two of the children, lying sick with the measles, the two oldest girls, Jane Elizabeth, being 6 years and 10 months, and Margaret, only 5 years old, strolled into the woods to search for lashong, the gum of the black spruce tree, or tea berries. The day was fine, and the girls, being in the habit of roaming about the lot, were not missed till late in the day. A man servant was sent in search of them, and thought he heard their voices, but returned without them, probably thinking there was no great occasion for alarm, and that they would by and by return of their own accord. Towards evening the family became seriously alarmed, and the sick father roused himself to search for his children, and gave the alarm to some of his nearest neighbors. The rest of the night was spent in beating about the woods in rear of the clearing, but to no purpose, nobody supposing that girls so small could have strayed more than a mile or two from the house. On Tuesday morning, tidings having reached Dartmouth, Halifax, and the neighboring settlements, several hundreds of persons promptly repaired to the vicinity of Meagher's house, and, dividing into different parties, commenced a formal and active examination of the woods. In the course of the day the tracks of little feet were discovered in several places on patches of snow, but were again lost; the spot at which the children crossed a rivulet which connects Lake Loon with Lake Charles was also remarked. A colored boy named Brown, whose dwelling lay about three miles to the north and west of Meagher's, also reported that he had heard a noise, as of children crying, the evening before, while cutting wood; but that, on advancing towards it, and calling out, the sound ceased, and he returned home, thinking, perhaps, it was a bird or some wild animal.

The tracks, the colored boy's report, and the subsequent discovery of a piece of one of the children's aprons, stained with blood, at the distance of three miles from the house, gave a wider range to the researches of the benevolent, who began to muster in the neighborhood of the place in which the piece of apron was picked up, and to deploy in all directions, embracing a circle of several miles beyond and in rear of it. Monday night was mild, and it was pretty evident the children survived it. Tuesday night was colder, and about two inches of snow having fallen, the general conviction appeared to be, that, worn out with fatigue and hunger, and having no outer clothing, they must have perished. Still, there was no relaxation of the exertions of the enterprising and benevolent. Fresh parties poured into the woods each day, and many persons, overpowered by the strength of their feelings, and gathering fresh energy from the pursuit, devoted the entire week to the generous purpose of rescuing the dead bodies, if not the lives of the innocents, from the wilderness. Wednesday, Thursday, Friday and Saturday passed away, and no trace was discovered of the Babes in the Woods; every newspaper that appeared was eagerly searched for some tidings; every boat that crossed the harbor was met by anxious and inquiring faces. Dartmouth was the centre of excitement, and the Preston Road was constantly occupied with vehicles and pedestrians moving to and fro.

On Sunday morning it was quite evident that the interest had deepened rather than declined. A load seemed to hang upon the mind which was excessively painful. Many who had been confined all the week unable to join in the good work, determined to spend the Sabbath in searching for the babes, in imitation of Him who went about doing good, and who gave example of active benevolence even on the day set apart for rest and devotion.

We strolled into Meagher's early in the forenoon. The sick husband was in the woods. The bereaved mother, whose agony must have been intense throughout the week, while there was a chance of her little ones being restored to her alive seemed to have settled into the sobriety of grief which generally follows the stroke of death, and when hope has been entirely extinguished. One sick child rested on her lap. Friendly neighbors were sitting around, vainly essaying to comfort her who could 'not be comforted,' because her children 'were not.' All they could do was to show, by kind looks and little household attentions, how anxious they were to prove that they felt her bereavement keenly. We plunged into the woods, and at once saw how easy it might be for children to loose themselves in the dense thickets and broken ground immediately in the rear of the house, and how exceedingly difficult it might be to find their bodies, had they crept for shelter in any of the fir or alder clumps, through hundreds of which they must have passed, or laid down beneath the spreading roots of any of the numerous windfalls, which lay scattered on either hand. We wandered on, occasionally exchanging greetings or inquiries with parties crossing and recrossing our line of march.

As he went on, and on, climbering over windfalls, bruising our feet against granite rocks, or plunging into mud-holes, the sufferings of those poor babes were brought fearfully home to us, as they must have been to hundreds on that day. If we who had slept soundly the night before—were well clad, and had a comfortable breakfast, were weary with a few hours' tramp; if we chafed when we stumbled, when the green boughs dashed in our faces, or when we slumped through the half frozen morass, what must have been the sufferings of those poor girls, so young, so helpless, with broken shoes, no coverings to their heads or hands, and no thicker garments to shield them from the blast or keep out the frost and snow, than the ordinary dress with which they sat by the fire or strolled abroad in the sunshine! Our hearts sunk at the very idea of what must have been their sufferings.

We were pushing on, peering about and dwelling on every probability of the case, when, just as we struck a woodpath, we met a lad coming out, who told us that the children were found, and that they were to be left on the spot until parties could be gathered in, that those who had spent the forenoon in search of them, should have the melancholy gratification of beholding them as they sunk into their final rest on the bleak mountain side.

In a few moments after we met others rushing from the woods, with the painful and yet satisfactory intelligence, hurrying to spread it far and wide. We soon after hove in sight of Mount Major, a huge granite hill, about six miles from Meagher's house, and caught a sight of a group of persons standing upon its topmost ridge, firing guns, and waving a white flag as a signal of success. The melancholy interest and keen excitement of the next half hour, we shall never forget. As we passed up the hill-side, dozens of our friends and acquaintances were ascending from different points; some, having satisfied their curiosity, were returning, with sad faces, and not a few with tears in their eyes. As we mastered the acclivity, we saw a group gathered round in a circle, about half way down on the other side. This seemed to be the point of attraction. New comers were momently pressing into the ring, and others rushing out of it overpowered by strong emotions. When we pressed into the circle, the two little girls were lying, just as they were when first discovered by Mr. Currie's dog. The father had lifted the bodies, to press them, cold and lifeless, to his bosom, but they had been again stretched on the heath, and their limbs disposed so as to show the manner of their death. A more piteous sight we never beheld. There were not the holiday dresses of the Babes in the Woods, for their parents were affluent, and it was for their wealth their wicked uncle conspired against them. Jane Elizabeth and Margaret Meagher, were the children of poor parents, and they wore the common dress of their class, and scanty enough it seemed for the perils they had passed through. The youngest child had evidently died in sleep or her spirit had passed as gently as though the wing of the angel of death had seemed but the ordinary clouds of night overpowering the senses. Her little cheek rested upon that of her sister—her little hand was clasped in hers—her hair, almost white, uncombed and disheveled, strewed the wide heath upon which they lay.—The elder girl appeared to have suffered more. Her eyes were open, as though she had watched till the last—her features were pinched and anxious, as if years of care and of anguish had been crowded into those two days. If life is to be measured by what we have to bear, and do and suffer, and not by moments and hours, that poor girl must have lived more in those two days than some people do in twenty years. From the moment that she found herself really bewildered and began to apprehend danger, until that in which she threw the remains of her little apron over her sister's face to keep the snow out of her eyes, pillowed that cold cheek upon her own, and grasped the hand by which she had led her for long wearisome hours, what a world of thoughts must have passed through that youthful brow—how must that young spirit have been o'er informed, that young heart been tried!

Neither of the girls had any thing on their heads. Their legs were dreadfully torn and lacerated—the large toe of the elder, which protruded from her boot when she left home, was much cut. To this wound, or to one upon her leg, occasioned by a fall, it is probable that a piece of apron, which directed the search so far into the wilderness, had been applied. We pity the man who could have stood over them for an instant without shedding a tear, for their fate and for their sufferings. There were few who did.

The hill on which the children were found, was the last place any body would have thought of looking for them, and yet when upon it, the reason of their being there seemed sufficiently clear. A smooth platform of rock, clear of underbrush, and looking like a road, approaches the bottom of the hill, from the direction in which the children probably came. They doubtless ascended, in order that they might ascertain where they were; and it is more than likely that when they saw nothing but forest, bog and wide barren, stretching away for miles around them, without a house or clearing in sight, that their little hearts sunk within them, and they laid themselves down to refresh for further efforts, or it may have been in utter despair, to cling to each other's bosoms and die.

There was one thing which brightened the scene, sad as it was, and seemed to give pleasure even to those who were most affected by it. 'In death they were not divided.' It was clear there had been no desertion, no shrinking, on the part of the elder girl from the claims of a being even more helpless than herself. If she had drawn her sister into the forest, as a companion to the sports of childhood, she had continued by her in scenes of trial and adversity that might have appalled the stoutest nature and broken the bonds of the best cemented friendship. Men and women too have been selfish in extremities, but this little girl clung to her sister with a constancy and fidelity worthy of all praise. From the tracks it was evident that she had led her by the hand, changing sides occasionally as the little one's arm was weary. 'One touch of nature makes the whole world kin,' and the tenderness and constancy of this poor girl, no less than the sufferings of them both, seemed to speak but one language to every heart on that wild hillside, no matter what garment covered it, and to call forth the same responses: 'Thank God, there was no desertion—in death they were not divided,' seemed to be the language of every one, as they turned away from the spot where the 'Babes in the Wood' lay in each other's arms.

The bodies have been buried in a rural and quiet little grave-yard, about two miles from Dartmouth. It is proposed to build a monument over their remains, to which the person who found them has contributed the sum offered as a reward for their discovery. We trust a liberal subscription will enable the Committee to put up such a one as will do credit to the good taste and liberality of the Capital and its neighborhood. A rude cairn was hastily erected on the hill where the babes were found, but we understand that it is in contemplation to smoothe the front of a huge granite boulder near at hand, and point out, by a suitable inscription, the spot which will, we venture to prophecy, be a resort of our youth and strangers, during the summer months, for whose information this simple narrative has been prepared.

THE CHILDHOOD OF BENJAMIN WEST.

The Celebrated Painter, late President of the Royal Academy of Arts, London.

BORN 1738. DIED 1820.

In the year 1738, there came into the world, in the town of Springfield, Pennsylvania, a Quaker infant, from whom his parents, and the neighbors looked for wonderful things. A famous preacher of the Society of Friends had prophesied about little Ben, and foretold that he would be one of the most remarkable characters that had appeared on earth, since the days of William Penn. On this account, the eyes of many people were fixed upon the boy. Some of his ancestors had won great renown in the old wars of England and France; but it was probably expected that Ben would become a preacher, and would convert multitudes to the peaceful doctrines of the Quakers.

One summer afternoon, in his seventh year, his mother put a fan into his hand, and bade him keep the flies away from the face of a little babe, who lay fast asleep in the cradle. She then left the room.

The little personage in the cradle slumbered peacefully with its waxen hands under its chin, looking as full of blissful quiet as if angels were singing lullabies in its ear. Indeed, it must have been dreaming about heaven; for, while Ben stooped over the cradle, the little baby smiled.

'How beautiful she looks!' said Ben to himself. 'What a pity it is, that such a pretty smile should not last for ever!'

Now Ben, at this period of his life, had never heard of that wonderful art, by which a look, that appears and vanishes in a moment, may be made to last hundreds of years. But, though nobody had told him of such an art, he may be said to have invented it for himself. On a table, near at hand, there were pens and paper, and ink of two colors, black and red. The boy seized a pen and sheet of paper, and kneeling down beside the cradle, began to draw a likeness of the infant. While he was busied in this manner, he heard his mother's step approaching, and hastily tried to conceal the paper.

'Benjamin, my son, what hast thou been doing?' inquired his mother, observing marks of confusion in his face.

At first, Ben was unwilling to tell; for he felt that there might be something wrong in stealing the baby's face, and putting it upon a sheet of paper. However, as his mother insisted, he finally put the sketch into her hand, and then hung his head, expecting to be well scolded. But when the good lady saw what was on the paper, in lines of red and black ink, she uttered a scream of surprise and joy.

'Bless me!, cried she. 'It is a picture of little Sally!'

'And then she threw her arms round our friend Benjamin, and kissed him so tenderly that he never afterwards was afraid to show his performances to his mother.

In these old times, the Mohawk Indians were still numerous in Pennsylvania. Every year, a party of them used to pay a visit to Springfield, because the wigwams of their ancestors had formerly stood there. These wild men grew fond of little Ben, and made him very happy by giving him some of the red and yellow paint, with which they were accustomed to adorn their faces. His mother, too, presented him with a piece of indigo. Thus he now had three colors, red, blue, and yellow, and could manufacture green, by mixing the yellow with the blue. Our friend Ben was overjoyed, and doubtless showed his gratitude to the Indians by taking their likenesses, in the strange dresses which they wore, with feathers, tomahawks, and bows and arrows.

But, all this time, the young artist had no paint-brushes, nor were there any to be bought, unless he had sent to Philadelphia on purpose. However, he was a very ingenious boy, and resolved to manufacture paint-brushes for himself. With this design, he laid hold upon—what do you think? Why, upon a respectable old black cat, who was sleeping quietly by the fire-side.

'Puss,' said little Ben to the cat, 'pray give me some of the fur from the tip of thy tail!'

Though he addressed the black cat so civilly, yet Ben was determined to have the fur, whether she was willing or not. Puss, who had no great zeal for the fine arts, would have resisted if she could; but the boy was armed with his mother's scissors, and very dexterously clipped off fur enough to make a paint-brush.

About this period, Friend West received a visit from Mr. Pennington, a merchant of Philadelphia, who was likewise a member of the Society of Friends. The visitor, on entering the parlor, was surprised to see it ornamented with drawings of Indidn chiefs, and of birds with beautiful plumage, and of the wild flowers of the forest. Nothing of the kind was ever seen before in the habitation of a Quaker farmer.

'Why,' Friend West, exclaimed the Philadelphia merchant, 'what has possessed thee to cover thy walls with all these pictures? Where on earth didst thou get them.

Then Friend West explained, that all these pictures were painted by little Ben, with no better materials than red and yellow ochre and a piece of indigo, and with brushes made of the black cat's fur.

'Verily,' said Mr. Pennington, 'the boy hath a wonderful faculty. Some of our friends might look upon these matters as vanity; but little Benjamin appears to have been born a painter; and Providence is wiser than we are.'

The good merchant patted Benjamin on the head, and evidently considered him a wonderful boy. When his parents saw how much their son's performances were admired, they no doubt remembered the prophecy of the old Quaker preacher, respecting Ben's future eminence. Yet they could not understand how he was ever to become a very great and useful man, merely by making pictures.

One evening, shortly after Mr Pennington's return to Philadelphia, a package arrived at Springfield, directed to our little friend Ben.

'What can it possibly be?' thought Ben, when it was put into his hands. 'Who can have sent me such a great square package as this!'

On taking off the thick brown paper which enveloped it, behold! there was a paint-box, with a great many cakes of paint, and brushes of various sizes. It was the gift of good Mr. Pennington. There were likewise several squares of canvas, such as artists use for painting pictures upon, and, in addition to all these treasures, some beautiful engravings of landscapes. These were the first pictures that Ben had ever seen, except those of his own drawing. What a joyful evening was this for the little artist! At bed-time, he put the paint-box under his pillow, and got hardly a wink of sleep; for, all night long, his fancy was painting pictures in the darkness. In the morning, he hurried to the garret, and was seen no more till the dinner hour; nor did he give himself time to eat more than a mouthful or two of food, before he hurried back to the garret again. The next day, and the next, he was just as busy as ever; until at last his mother thought it time to ascertain what he was about. She accordingly followed him to the garret.

On opening the door, the first object that presented itself to her eyes was our friend Benjamin, giving the last touches to a beautiful picture. He had copied portions of two of the engravings, and made one picture out of both, with such admirable skill that it was far more beautiful than the orginals. The grass, the trees, the water, the sky, and the houses, were all painted in their proper colors. There, too, was the sunshine and the shadow, looking as natural as life.

'My dear child, thou hast done wonders!' cried his mother.

The good lady was in an ecstacy of delight. And well might she be proud of her boy; for there were touches in this picture, which old artists, who had spent a life-time in the business, need not have been ashamed of. Many a year afterwards, this wonderful production was exhibited at the Royal Academy in London.

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